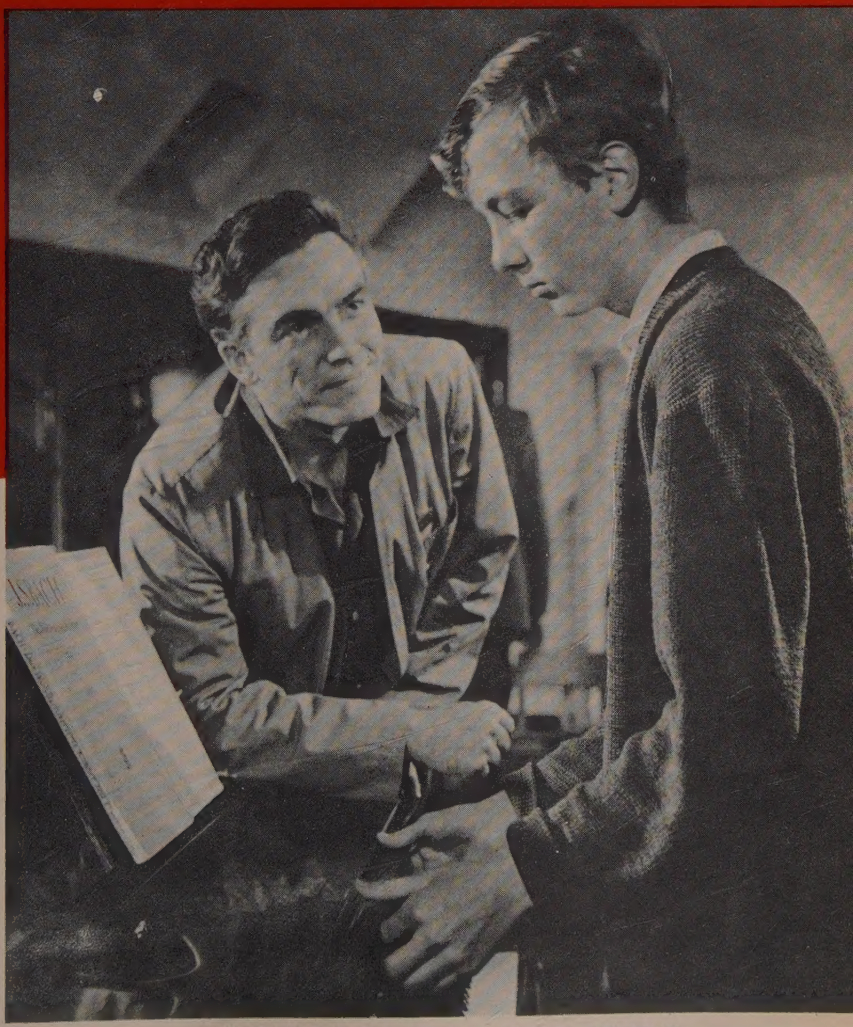
he LUTHERAN



SCENE FROM "QUESTION SEVEN"

Church vs. communism is theme of new motion picture

Vol. 43, No. 23

MARCH 8, 1961

Missing Cross

THE PASTOR was disturbed when the financial secretary collared him to complain about the large number of people who gave only token offerings to the church. He was disturbed again when the chairman of the parish education committee complained about the lack of teachers for the Sunday school, where they were urgently needed. And then it was the organist, telling of the difficulty in getting enough members together for a well-balanced choir. And that wasn't all!

THE NEXT Sunday members of the congregation may have wondered why the cross was missing from the altar. Some thought, "Maybe it is being refinished." All their questions were answered when the pastor made an announcement.

"The cross, as you all know, is the symbol of Christ's sacrifice for our salvation. It is also to be a symbol of our own s rifice of self and goods for the Lord a his church.

"I'VE LEARNED sorrowfully that few of are making real sacrifices. The cross is an ornament on the altar and not in hearts of many among us. Few are will to sacrifice time and personal interests the real work of the church. So I thou it was necessary to get the cross off altar, where it is a mere symbol, and i the hearts of our members.

"As you look at the altar this morni you see no cross. I hope it will remind y that the cross should be in your hearts, your giving, in the services you render Lord and his church. Remember that cross has no meaning on the altar unless is also in our hearts."

—WALTER COWEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., D Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Jos Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylva H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Chu in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

Children Know No Barriers
By Sandra Littlewood 11

We Are Kings . . . in What Kingdom?
By Karl H. Hertz 14

Storm Bells over the East Zone
By R. E. Huldschiner 19

I Learned to Look up to the Triune God
By Eleanor H. Dean 23

Church in the News - 4

Washington - - - - 10

News in the Churches:

Hawaii - - - - - - - 44
Md.: Baltimore - - - - 38
Md.: Hagerstown - - - - 39
New York City - - - - 41
New England - - - - - 42
Pa.: Allentown - - - - - 34
Pa.: Harrisburg - - - - 37
Pa.: Philadelphia - - - - 34
Pa.: Williamsport - - - - 36
Pa.: York - - - - - - 37
Rocky Mountain - - - - 45
Virginia - - - - - - - 40

A Word about George 35

Five Make a Family - 26

Worship Notebook - 28

Personal Problem Clinic 29

Books - - - - - - - 31

Letters to the Editor - 33

In Conclusion - - - 50

THIS WEEK . . .

● WAS THE MAN who freed American automobiles from their chrome-plated trim acting in the priestly exercise of his Christian freedom? Karl Hertz, who wrote *"Everyman a Priest"* in the *Fortress Book* series, thinks he did. He also wants church people to realize that there are many ways in everyday life to be a "free and sovereign Christian," whether it's in public office or private business (*page 14*).

● THIS REALIZATION IS urgently needed in a world threatened by total destruction. Reviews of three important books on what the future holds for mankind (*pages 31-32*) give added dimension to Dr. Hertz's thesis. American authors Norman Cousins and Roland Bainton and German philosopher Karl Jaspers agree that no time can be lost in trying to stop the race toward atomic annihilation. The warning is addressed specifically to the Christian churches.

● BUT THESE CHURCHES have problems of survival even without the threat of nuclear war. Lutheran Film Associates, originators of the *Martin Luther* film, have sponsored a motion picture on the struggle of the Lutheran Church in Communist-led East Germany. The two-hour feature film is being released this month in seven cities of the United States and Canada. Cover shows young Christian de Bresson as Peter Gottfried and Erik Schumann as his Communist teacher. Review and further pictures are on *pages 19-22*.

● THE PROBLEMS OF SURVIVAL of the Lutheran church in a changing American city are less dramatic but equally pressing. It takes new approaches and a determined effort to win the hearts and minds of people never exposed before to the Lutheran witness. The story of First Church in Sacramento, California, gives an idea of what is involved (*page 11*).

THE CHURCH IN THE NEWS

No tax aid for parochial schools

Plans for massive federal aid to education had been under consideration in the U.S. Congress for several sessions. Problems of racial segregation in schools and of possible federal control of educational policies had stalled enactment of legislation. In recent months Roman Catholic leaders had injected a new condition, urging that federal funds be given to parochial as well as to public schools. Denying such aid saddled Roman Catholic parents with "double taxation" if they sent their children to church schools, spokesmen claimed.

During the campaign last year, President John F. Kennedy had affirmed his belief that use of any tax funds for parochial schools was unconstitutional. Last month he asked Congress to adopt a $6 billion program to be granted to states for school construction and raising teachers' salaries. Although a Roman Catholic, the President made it clear that he had not changed his stand about church-related schools. "In accordance with the clear prohibition of the Constitution, no elementary or secondary school funds are allocated for constructing church schools or paying church school teachers' salaries," the President said.

Plan is attacked

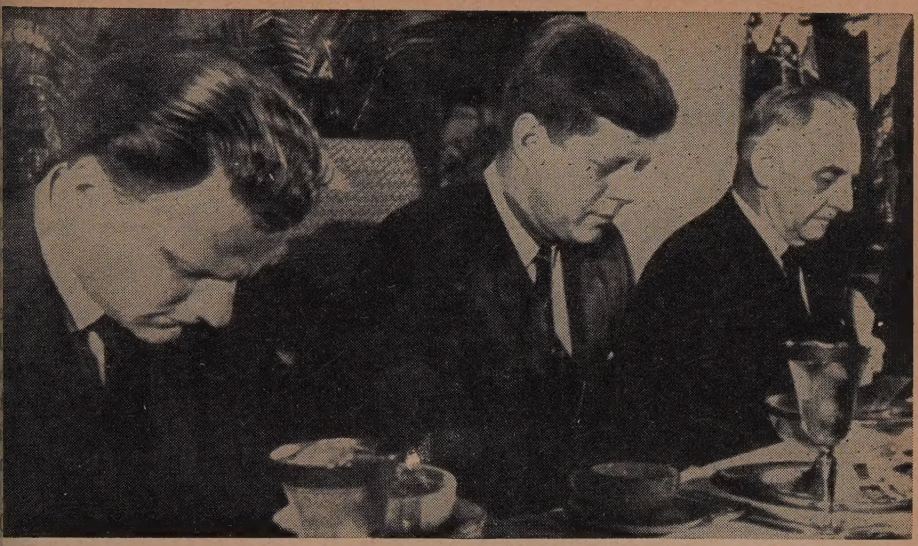
Protestant spokesmen praised the President's insistence on church-state separation. Roman Catholic leaders, however, were sharply critical of the plan. Cardinal Francis Spellman of New York called it "unfair" to parochial schools. Auxiliary Bishop Joseph Flannelly of New York said, "We insist that children in Catholic schools have just as much right as those in public schools" to receive federal funds. Bishop Lawrence J. Shehan of Bridgeport, Connecticut, called the President's plan "keenly disappointing" because "it denies even the least bit of help to five million children in non-public elementary and secondary schools."

Minnesota's Archbishop William O. Brady denounced the federal aid bill as "discriminatory, unjust, unfair . . . It is about time that our church should rise up, become vocal and demand that their constitutional right to educate their children in private schools will not be frustrated."

College subsidy is supported

New York's Governor Nelson Rockefeller got kindlier treatment from churchmen for his support of a Board of Regents' proposal that a $200 annual tuition subsidy be given all New Yorkers attending colleges and universities in that state. Church-related schools would be included, except where students were in theological or religious education courses. The funds would go directly to the students, rather than to the institutions, thereby avoiding a constitutional conflict.

Cardinal Spellman praised the proposal for "doing justice to every college in the state." Other Roman Catholic leaders agreed. The Protestant State Council of Churches at first opposed the grants as an "evasion" of the principle of separation of church and state. It retreated from this stand after the governor ex-



PRESIDENT KENNEDY AT WASHINGTON INTERFAITH PRAYER BREAKFAST
Evangelist Billy Graham is at left, Sen. Frank Carlson of Kansas at right

lained that his new plan was similar to ıe program under which recipients of ate scholarships are free to attend any ccredited institution. Constitutionality f such scholarships has never been ques-oned, he pointed out.

Bus transportation okayed

States may properly use public funds) provide bus transportation for paro-ıial school pupils, a U.S. Supreme Court ıling affirmed. Opponents of bus rides)r parochial pupils had asked the court) rule on the constitutionality of a local ferendum in Newtown, Connecticut, here voters had in 1958 approved free ıs trips for 217 parochial school pupils well as for 1,481 who attend the wn's public schools. The objectors said e bus rides provided a direct subsidy)r those conducting religious schools and ıarged that the practice "fosters dis-ırmony."

Connecticut Attorney General Arthur Coles asked the court to dismiss the case, citing its 1947 decision in which it had upheld the legality of state-paid transportation of children to private schools in New Jersey. Two justices thought there was sufficient question to justify a court hearing on the case, but the majority of seven agreed that there was "want of a substantial federal question" and dismissed the appeal.

EKID Council names Scharf

Political considerations were a big factor as the Synod of the Evangelical Church in Germany (EKID) last month chose a successor to 81-year-old Bishop Otto Dibelius as head of its council. The EKID includes Lutheran and Reformed churches in both East and West Germany. Since its agreement to provide military chaplains for the West German army, it has been subject of sharp attacks by the East Zone officials. Bishop Dibelius had been a special object of attack. Although he resided in West Berlin, his Berlin-Brandenburg diocese

lies mostly in the East Zone and Red officials had permitted him to cross the border.

Logical choice of the delegates from the 27 regional churches to succeed Bishop Dibelius would have been Lutheran Bishop Hanns Lilje of Hannover, head of Germany's Lutheran churches and for 12 years vice chairman of the EKID Council. However, East Zone officials had made it clear that Bishop Lilje would not be permitted to enter the Soviet Zone or to participate in any church-state talks.

After two ballots in which no candidate got the needed two-thirds majority, Dr. Lilje withdrew in favor of Dr. Kurt Scharf, 58, vice chairman of the Evangelical Union (formerly Prussian Union) Church. Dr. Scharf was elected for the six-year term. A resident of East Berlin and one-time prisoner of the Nazis, Dr. Scharf is a leader of the Berlin-Brandenburg Church and in the laymen's church rally (*Kirchentag*) movement.

Mitzenheim is dropped

Earlier, choice of 12 members for the EKID's governing council had produced a surprise when Bishop Moritz Mitzenheim of Thuringia failed to win election. He was the only candidate proposed by the nominating committee who lost. In recent years, Bishop Mitzenheim has become a controversial figure because of his strong support for the Communist regime.

While East German criticism of the synod meeting was quite restrained, the Mitzenheim ouster drew an outburst from the Red organ *Neue Zeit*. The East Berlin newspaper said the "reactionary majority of the synod got rid of an uncomfortable reminder of its involvement with the Bonn government" by removing Mitzenheim. It said the action showed the "deep division" within the church

Dr. Scharf said he realized that l had been chosen because he lived in tl East Zone of Germany and because tl synod "hoped thus to preserve the EKI unity." He promised to "strive to ke peace with everybody, including tho who hold secular power in the East a West of our fatherland."

West German leaders, including Cha cellor Konrad Adenauer and Preside Heinrich Luebke, sent congratulations the new chairman. East German offici were silent. Some observers said the Re would have been happier if Dr. Lilje h been elected, since it would have giv them a new opportunity to try to sp the East German churches from those West Germany.

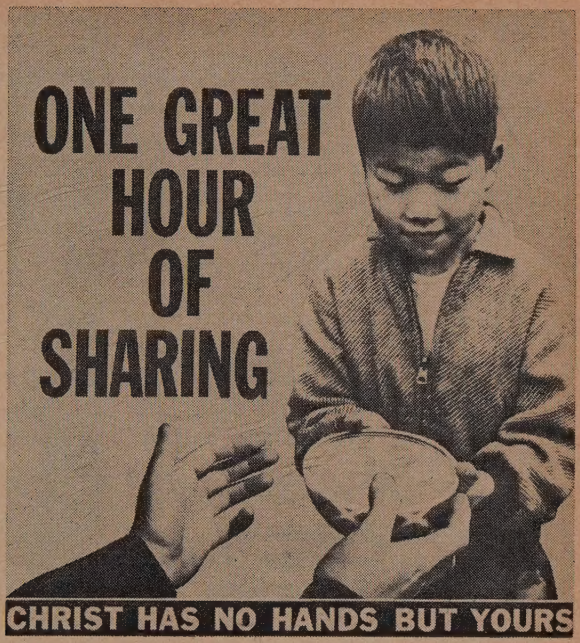
"Question Seven" premieres

Newest major Lutheran entry into t motion picture field had its first pub showing this month. Dealing with Chr tianity's fight for survival in Commun East Germany, *Question 7* was pr duced by the same group which film and distributed the widely acclaim *Martin Luther*.

First to see the film were Washingt D. C., and Harrisburg, Pa., where it w scheduled to open on March 2. A Mar 3 opening was set for Columbia, So Carolina. On March 9 it will be seen Seattle and Austin, Texas. It will rea Kitchener-Waterloo, Canada, on Mar 13 and Milwaukee on March 16. Sho ings in New York, Philadelphia, Chica and Los Angeles might also begin March, the distributors said. The fi will be shown in commercial theat and will later be made available for te vision and private showings. The sam practice was followed with *Martin Luth*

Underwriting the Lutheran Film Ass ciates production are the National L

POSTER for "One Great Hour" is reminder of continuing relief work of U.S. Protestants. Lutheran World Action shares in giant program of aid to refugees and others in need throughout the world.



heran Council, The American Lutheran Church, Augustana Lutheran Church, United Lutheran Church, and Lutheran Church—Missouri Synod. (*For a review of the film see page 19.*)

Clothing drive set

Spring clothing appeal of Lutheran World Relief will be held April 2-16, he Rev. Ove R. Nielsen announced in New York. Participating in the LWR ffort are the National Lutheran Council member-churches and the Missouri ynod.

Need for clothing remains great in laces like Korea and the Middle East, Ir. Nielsen said. He is assistant executive secretary for the relief organization, hich last year gathered nearly six million pounds of clothing for world-wide elief needs. Recent emergency aid has een given to famine-stricken areas in outh Jordan and Northern Tanganyika, Ir. Nielsen said.

Lutheran World Action is a participant in the "One Great Hour of Sharing" observance on March 12. The Rev. Rollin G. Shaffer, assistant director of the inter-Lutheran emergency aid program, noted that this year's appeal asks $4,179,000 of which the United Lutheran Church's share is approximately $2 million. U.S. churches last year topped their LWA goal, although the ULC fell short of its share.

Board backs birth control

Responsible Christian parenthood requires family planning and limitation, a statement adopted by the general board of the National Council of Churches at its Syracuse meeting last month asserted. The statement was the first on birth control issued by the council, but it echoed previous pronouncements by many church bodies, including the United Lutheran Church. Eastern Orthodox delegates refrained from voting on the statement since their churches recognize sexual

abstinence as the only method of limiting families.

"Most Protestant churches hold contraception and periodic continence to be morally right when the motives are right," the council statement said. The Roman Catholic-approved rhythm method "is suitable for some couples, but is not inherently superior from a moral point of view." Abortion or "any method which destroys human life except when the life of the mother is at stake" was condemned by the document.

Legal prohibitions of birth control advice "violate the religious and civil liberty of all citizens," the council said. Connecticut and Massachusetts laws which prohibit physicians from giving birth control advice are now being challenged in the U.S. Supreme Court.

All-Protestant talks urged

Consultations on theological issues between Naational Council representatives and representatives of "classical orthodoxy" were urged by Dr. James E. Wagner, one of the co-presidents of the United Church of Christ. Dr. Wagner's suggestion followed a report by Dr. Roy G. Ross, NCC general secretary, that church bodies outside the council were unaware of the council's theological position and its "deep commitment" to the faith set forth in the Scriptures. The National Council includes 34 major Protestant and Eastern Orthodox bodies with a membership above 40,000,000. About 40 smaller groups are affiliated with a conservative National Association of Evangelicals.

Dr. Wagner said the conferences should be "quiet and unpublicized." He also urged that National Council pronouncements should make it "crystal clear" that they are rooted in "biblical faith."

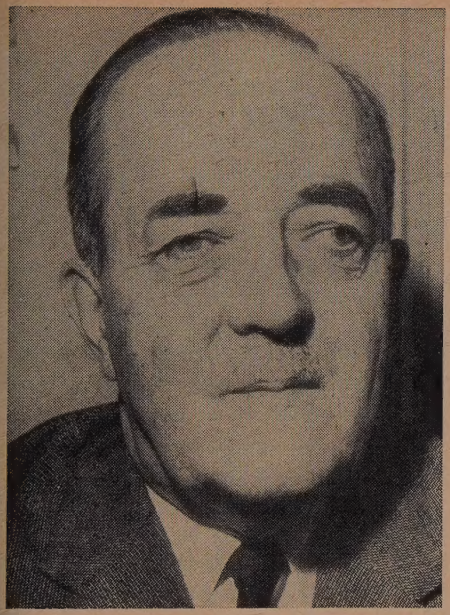
Among other actions, the Syracu meeting endorsed health care for retir persons under the Social Security syste and support for federal aid to educati provided no tax funds were used for p vate or church-related schools. Abo 150 members of the 250-member boa attended the meeting. Many of tho absent had been prevented from comi when air travel was disrupted by a wal out of airline engineers.

Congregational mergers sought

"Existence of several congregations a community that can better be serv by one church" is wrong, the Augusta Lutheran Church's Board of Americ Missions was told at a Minneapolis mee ing last month. Dr. Walter E. Carlsc president of the church's Red River Co ference, suggested merger or realignme of congregations that "compete for t loyalty of people." He said it was "sens less and sinful" to continue congregatio separately because of a "tradition alrea obsolete and which has fulfilled purpose."

The Augustana board also got a pl from Dr. Theodore E. Matson, its exec tive director, to serve the new "high-ris apartment developments. "We can g all steamed up and competitive in churc ing suburban communities with popu tions of 10,000-12,000 and ignore co pletely apartment areas where 50,0 people live within a radius of one quar of a mile," he asserted.

Dr. Matson said Augustana had start fifteen new mission congregations in 19 and that 24 congregations are at prese being developed. Eighteen other fiel would be entered during the year, said. The board voted to recommend the Augustana Church's convention Seattle in June that an English-langua Lutheran church be organized in Stoc



HEADS FRENCH PROTESTANTS

Pastor Charles Westphal, 63, was named president of France's Protestant Federation to succeed Dr. Marc Boegner, who resigned just before his 80th birthday. Mr. Westphal, a member of the Central Committee of the World Council of Churches, is pastor of the Church of Saint Esprit (the Holy Spirit) in Paris.

holm, Sweden. It would serve American government and business personnel in the Swedish capital.

Science conflict seen growing

The conflict between science and religion may become sharper than ever, Dr. Huston Smith declared at a convocation at Wittenberg University, Springfield, Ohio, last month. Dr. Smith is professor of philosophy at the Massachusetts Institute of Technology.

Too many people talk about "good fellowship" between science and religion, suggesting that both are searching for truth, Dr. Smith said. "The experience of teaching religion in one of the leading scientific institutions has led me to see the matter in a somewhat different light."

He cited a four-part program of scientists. First is creation of life, which Dr. Smith said has almost been achieved already. Second is the creation of minds or "thinking machines." Third is the creation of adjusted individuals through drugs, tranquilizers and other chemistry. Fourth is creation of a good society through "behavioral engineering."

"I don't see how this fourfold program can be squared with religion," Dr. Smith said. "To the extent that it is taken seriously, God is dead."

Religious news emphasized

Church periodicals should stress current news to disseminate information about religion and its deepest concerns, an editorial workshop at Nashville sponsored by the Associated Church Press was told. Elmer Kraemer, editor of the Missouri Synod's *Lutheran Layman*, said too many religious magazines featured pretty pictures, sentimental all's-well-with-the-world copy and "theological gobbledegook."

Clear, brief and objective writing that is not cluttered with obvious program promotion is required in religious periodicals, Mr. Kraemer asserted.

Pope is lost

The present Pope John XXIII is really the 261st Roman pontiff and not the 262nd, Vatican authorities decreed.

The 1961 Vatican yearbook eliminated from the list of popes Stephen II, a Roman who was elected in 752 but who died two days after his election and before he had been crowned. The yearbook states that in those days the coronation was considered as the true beginning of a pontificate rather than the election.

WASHINGTON

By ROBERT VAN DEUSEN

VIOLENCE IN THE UN

NEVER in its ten years of existence had the United Nations witnessed such a spectacle of violence as took place during the Security Council debate on the Congo. Screaming, kicking, slugging, wielding brass knuckles and lengths of chain, the demonstrators were in an ugly mood. Some of the UN guards who battled to control them ended up in the hospital.

Pauline Frederick, the able and perceptive UN correspondent, commented soberly that it was fortunate the troublemakers didn't have guns. The death of a diplomat could have been the spark that might explode the international powder keg.

Adlai Stevenson, who was speaking when the uproar broke loose, was visibly shaken. When he resumed, the chief U.S. delegate apologized on behalf of his government for any part American citizens may have taken in the demonstration.

The rioters turned out to be American Negroes, among them members of a so-called "Muslim" group which preaches violence against whites. Various other Negro organizations, some with known left-wing tendencies, were identified as backing the outbreak.

What did it mean?

THE SITUATION that gave rise to the violent disorder in the UN is complex. The incident was a symptom of a variety of deep-seated problems:

1. There is an emotional bond between the people of the emerging African nations and some American Negroes. This is not bad in itself, but it provides an opportunity for unscrupulous leaders to fan the sparks of racial antagonism.

2. The world-wide series of anti-Belgian and anti-American riots gave evidence of a concerted Communist effort to discredit U.S. policy by linking it with Belgian activity in the Congo. American officials have been sharply critical of Belgian interference in the Congo as well as that of the Communists.

3. The Soviet Union, which had looked on the Congo as a wide-open opportunity to get a foothold in Africa, was angered at the role the UN played in keeping the Communists from taking over and organizing a puppet state. The violence in the Security Council galleries was part of an overall plan to wreck confidence in the world organization.

4. The real crisis for the future of the UN will be when Dag Hammarskjold's term as secretary general expires next year. Russians are almost sure to veto his reappointment.

REACTION TO the UN demonstrations indicates that the Communists overplayed their hand. Many of the uncommitted nations were repelled by such tactics, and backed the role of the UN in keeping order in the Congo.

President Kennedy's firmness in warning that intervention in the Congo outside the UN framework would be resisted, by force if necessary, may have called Khrushchev's bluff. Events of the next few weeks in the Congo will be crucial in determining how far the Soviet premier will go in seeking to exploit the explosive situation there.

Children Know No Barriers

A California city church tries new ways to gain the hearts of the young and root itself in the rapidly changing neighborhood in which it stands

By Sandra Littlewood

They held vacation Bible school at Christmas in First English (ULC) Church in Sacramento, California. Forty-three children, age 5 to 14, went "together around the world" by studying five countries—Japan, India, Liberia, Palestine and Argentina—and they had a good time doing it. There might have been special interest for this study course because the children came from three different cultures, European, African and Asiatic.

They drew pictures of children from the countries they studied, built scale model houses of the area, learned foreign songs, played games indigenous to the countries and saw movies showing them the world in which they live including different areas of their own country.

The Christmas vacation school and the theme teaching children that Christians have a globe-circling interest in the world and its people wherever they are and whatever their background, racial or religious, are part of a determined effort to root First English Church in a fast-changing community. Because this effort is shared, to varying degrees, by hundreds of churches throughout the continent, it is symbolic of the struggle of Lutheran inner city congregations to keep pace with the times.

Population figures in California's capital city have shot up during the last twenty years. Two air force bases and some heavy industry, mostly rocket development and engineering, have spurred the development of mushrooming suburbs.

Miss Littlewood, a newspaper woman, is member of Sacramento's St. John's Church

CHRISTMAS VACATION SCHOOL PUPILS
Homes of all nations

First English Church, founded 1890 by 23 English-speaking Lutherans, moved to its present location in Oak Park in 1925 and built a church in 1931. Twenty years later the church was inadequate and the congregation had to decide whether to move out of the deteriorating neighborhood or build a modern church and stay.

The members voted to stay. Under the leadership of Pastor W. Morgan Edwards a $162,000 modern church was built and dedicated in 1956. Now the facilities were adequate. But for whom?

To use the church for the Sunday morning service, Sunday school and an occasional meeting or dinner clearly was not enough. On the other hand, the membership of First English Church is not one that takes easily to changing its ways. Many members have moved out of the neighborhood, come to church via long drives on Sundays. The congregation is largely middle-age—242 members over forty, 124 under.

YET, THE NEIGHBORHOOD was changi fast. An adjacent school had 12 per ce Negro children in 1951, 42 per ce Negroes in 1959.

Wrote a parish worker in 1958: have never seen an area with such mo ing trends as this one. Just within t last few weeks, nine families attendi our services and school have move Many of the homes formerly occupi by older couples, widows and widowe are now occupied by families with thre four and five children."

What this meant in terms of congreg tional life was spelled out by a stude pastor who reported at the end of t 1959 vacation church school: "The on members of our congregation who cam to our Friday night closing progra were the teachers themselves and the husbands. This perhaps points to t actual separation that exists between t congregation and the community.

"Most members do not live within t community and do not feel as if the were part of it. During the two week of vacation school we worked with on group of people and saw an almost en tirely different group at the Sunday morn ing services, apart from the teachers an our 18 Negro members" (present Negr membership: 38).

RESIDENTS OF OAK PARK have plent of churches to choose from, althoug English Lutheran is the only church o a Lutheran body. But there are si churches of other denominations and on Roman Catholic church in the area.

That First English had to recruit it new members among residents of th area, and therefore largely Negro resi dents, was an inescapable conclusion The membership has largely supporte Pastor Edwards in his evangelism effort (he's been doorbell ringing at the rat

of up to 150 calls a month in 1960) although some have had second thoughts about how far one should go in calling on new arrivals.

But giving has remained high. The congregation, with a $30,000 budget a year, is self supporting, but receives aid from the Board of American Missions which pays the salary of an associate pastor and has been "adopted" by Trinity Church in York, Pa. Trinity makes annual cash gifts to the BAM to be applied to funds the board in turn makes available to the Sacramento congregation.

YOUNG PEOPLE WERE in the lead of integration efforts. The senior Luther League includes three Negroes who take part in the program without reserve or embarrassment. Teenagers have been ready to identify themselves with the goals of the church.

Two Negro women who have joined the church said they felt at home in it and were particularly happy because of the programs it offers their children.

And this is where First English Church's opportunity lies. Pastor Edwards and his associate, John H. Frykman, see the full value of an active children's program. They have Wednesday and Thursday choir meetings, have encouraged children from the nearby American Legion School to stop by after school for an hour of singing, watching a film and a soft drink-and-cookie treat.

Attendances fluctuate sharply, between 10 and 50, but is strongly weighted in favor of Negro children. Once a month the children sing their newly learned songs at the Sunday service which gives parents a chance to hear them.

Vacation church school is strung out over the two school-free months one day a week to meet the needs of youngsters who normally stay in the city the year round. The Christmas vacation school was another effort "to get close to the children," as Pastor Frykman writes.

PASTOR EDWARDS AT FIRST ENGLISH
The future lies with the young

DESPITE ITS EFFORTS, Negroes have not been flocking to First English, just as they have been slow in accepting invitations from Lutheran churches in other cities. Most of them come from the South and were brought up as Baptists.

Where the church has tried to meet them at the point of their own religious experience, they have responded. Children and adults love to sing, especially spirituals and fast-moving songs. They're lost in some of the more familiar "classic tradition" of Lutheran hymnody and they have trouble understanding the words and liturgy of the service.

Both pastors of First English agree that the struggle to bridge the gap between the Lutheran tradition and the new people of the community has just begun. They would not want to venture a guess when and whether it will be won. But they, as well as hundreds of other pastors and congregations in fast-changing cities, are determined to succeed.

We are kings . . . . in what kingdom?

By Karl H. Hertz

We are all kings—by divine appoint ment. As brothers by adoption of "grea David's greater son," we possess a sov ereign authority in the world. For ever Christian is a free man, subject to n one, and he has God's mandate to serv as his liege man in caring for the creation

To make such a sweeping assertion i to run the risk of a variety of misunder standings, temptations, and perversions The royal sovereignty of the Christian sounds very brave and exciting when

This chapter from Dr. Hertz's "Everyman a Priest" published last month by Muhlenberg Press in the Fortress Book collection deals with the meaning of the priesthood of believers in everyday life

forthrightly proclaimed from the pulpit. More accurately and more bitterly put, however, the tyranny of the saints has often been worse than the tyranny of sinners.

For we have seen the godly in the seats of the mighty. There they have all too frequently shut out the truth, slammed the door of compassion on the defeated, and confiscated and destroyed the beautiful. They have blessed the heresy-hunters, absolved the enemies of justice, and bestowed accolades of wisdom on the prophets of organized ignorance.

All the hollering in the world will not change the record of history. Too often the pious have appeared on the scene after the battle has been won. In fact, upon occasion they have even claimed credit for the victory.

As God's "picked representatives of the new humanity" they have been tempted to overrate the authority God placed in their hands. The result of this overconfidence has sometimes led them to confuse responsible service with special privileges.

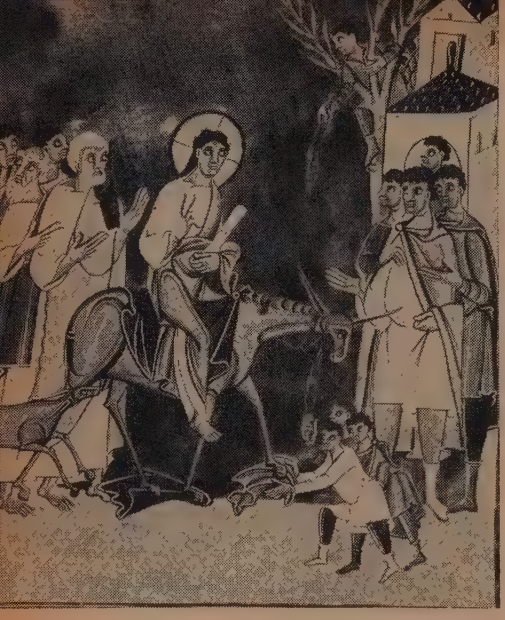
THE ROAD to an understanding of the universal kingship of believers necessarily begins with a series of detours. Since the days when the Wise Men mistakenly went to the palace of Herod the King in Jerusalem, those who have been in search of the King of Kings have sought him out in the wrong places. Even when his appearance had about it something of the triumphal air of a royal procession, a close reading of the biblical account reveals a rather sorry spectacle.

For surely that Palm Sunday march into Jerusalem must have looked like a bedraggled parade of misfits; a bearded prophet riding on an ass, accompanied by the rural rabble, a few rough fishermen from the Sea of Galilee, a hated tax-collector and collaborationist with Rome, beggars, prostitutes, possibly even a Samaritan or two, noisily shouting their way into a provincial capital. Hardly worth the notice of others who had seen Caesar and all his splendid legions march into Rome.

Compared with that sight, this motley gang was certainly as unlikely a crew of candidates for the royal purple as one could imagine. In fact, except for the danger that in their enthusiasm they might run wild and create a public disturbance, this shouting pilgrimage of hallelujah-singers hardly merited attention.

A Greek playwright and master of satire like Aristophanes might have written this scene as a biting caricature of the pretentions of certain pious stuffed shirts, "Behold Jerusalem, thy king cometh unto thee, meek and lowly."

PALM SUNDAY indeed takes its meaning from the outrageous contrast with the elaborately staged triumphal entries of ancient kings. It speaks an everlasting No to every identification of the Kingdom of God with the kingdoms of this world, to every effort to establish the Kingdom out of the customary materials of the empire-builders of history — money, military might, the manipulation of power, diplomatic skill, treachery,



MARCH INTO JERUSALEM
*Two kingdoms in collision**

bribery, betrayal, the exploitation of human weakness. Here the two kingdoms stand unalterably opposed to one another.

Two kingdoms in collision—but not quite; paradoxically and biblically stated, Yes and No. For they are both God's kingdoms; we belong to both. No collision but entanglement, not confrontation but confusion, not clarity but obscurity describe the circumstances in which you and I and every man are caught.

For the Kingdom of God in the life we know has no clear and fixed markers in space and time. Neither the organized church nor the Christian commonwealth, a community of saints-in-power whose royal chambers have been swept and cleared of all impurity, nor even some isolated colony of the faithful, protected from contamination by an iron curtain

* *Illustration from a copy of the New Testament of Henry II, German king and Roman emperor (1002-1024).*

of ascetic discipline—none of these a the Kingdom, although the Kingdom m be found in all of them.

IN BRIEF, THE KINGDOM of the r deemed may be present in every for of social organization in human societ but it must not be identified with ar one form, neither holy church nor Chri tian commonwealth, nor must it be l cated in a pure, carefully restricted a Christian ghetto of the righteous and t elect.

Yet the kingdom must be embodie within the structures of life; to make "purely spiritual," whatever that means— to have it float about freely in the a like the ghost of a bygone era—is to d prive it of all life and strength.

When does this kingdom have meanin for the individual Christian? Only whe he understands that kingship means r sponsible service, not sovereign authorit that freedom requires discipline, that t life of faith must be one of faith-fu obedience.

To be a king is, therefore, to respon to the claim of the Word of God whe ever I am, when it comes to me, in ord that what God has given may be pr served and that men may live togeth in justice and dignity, in decency an freedom.

THIS RESPONSE MEANS that there is Protestantism no room either for t clerical jack-of-all-trades, butting his no into everyone's affairs as the community Number One do-gooder, or for (an a most universal type) the devout occupa of the pew whose special stock in trad is "passing the buck" to someone else.

The danger exists that Protestant la men may become religious alibi artis of the first order, bargain-hunters philanthropy, experts at the invocati of business reasons, reasons of stat

riendship, local custom, and so forth or Christian inaction.

While passing resolutions of concern, rojecting into the future sentimental programs" for uplifting the less for-unate, Christian laymen may run the isk of abdicating responsibility at the oint where each man stands in his daily fe. As Helmut Thielecke has said, "The oad to hell is paved not merely with ood intentions but with good reasons." *

CHRISTIAN RESPONSIBILITY means that must act where I am, breaking through ne walls of accumulated injustice and ge-old inertia to serve God's children. he persons most responsible for good ousing for the poor, the unfortunate, ne persons with the wrong color of skin r form of religious worship are the per-ons concerned with real estate in the ommunity.

No alibi for inaction will serve before od; here is where they see Christ naked, ungry, imprisoned, sick. This is their lace of responsible service. On the au-ority which God gives they must win eir freedom from the entanglements of perverted pattern of marketing — in God's name and for the sake of his creatures.

Similarly the responsibility for integrity and decency in the mass media lies with merchants of ideas, the sponsors, network executives, publishers, and editors. The first responsibility for the production of goods serving the genuine needs of man belongs to the managers of the great industrial corporations.

George Romney, president of American Motors and a Mormon, pointed in the direction of the exercise of such responsibility when he broke through the recent jag of chrome-plated, monstrously proportioned automobiles.

TO BE A FREE and sovereign Christian is, therefore, to be a responsible servant of the public good. No realm of community life, moreover, requires this service more than the realm of politics.

Yet here again we must be careful not to assert the privilege of authority where we should seek the opportunity of service. Let it be plainly said that to serve responsibly within a community does not mean a Christian monopoly of public office, nor the introduction of public prayers into the ceremonies of government.

By the grace of God men in public office in our land and elsewhere need not be Christians of any description to know right from wrong, to love justice and serve the common good. We need not invoke the theological half-truth that the good works of the heathen are sins in the sight of God. The good works of the heathen are good works; they are what God requires—what God makes possible. They do not merit salvation, and neither do mine nor yours nor any man's works.

---

* *"The Waiting Father" (Harper, New York, 1960) page 166.*

Karl H. Hertz, 44, was born in Canada, studied at Capital University and Seminary (ALC) and Brown University, Providence, R. I., earned a Ph.D. from the University of Chicago and is a pastor of the ULC (Ohio Synod). He is associate professor of sociology at Wittenberg University, has contributed to one of the volumes of "Christian Social Responsibility," participated in the recent study on a Christian approach to the capital punishment issue.

A CHRISTIAN'S responsibility in political life expresses itself simply in the demand for justice. What my neighbor requires at this moment is my care and concern; just as I give my son food when he needs it, so I must use the treasures which God has given to serve the needs of others.

But this is not enough. I must on the authority of faith, the authority of the Word, make the demand for justice the heart of my political action.

Here I make manifest the will of G in many ways. For my political activ helps to maintain the forms of hum existence. This is what God requires man. (I am not to hasten the end, i patient for Armageddon, for the end is God's hands; he will see to it.)

My task in public life is to strength whatever makes for improving the m chinery of justice, for freedom, for b tering the condition of man.

WE LIVE NOW

IT'S NEVER EASY to interpret the times in which we live. We find it difficult enough to analyze the signs of the times surrounding the Civil War a century after that tragic event. To look at one's own times and understand the causes leading to war, to peace, to crisis or to prosperity requires superb analytical ability.

When we talk about the necessity of spiritual values, it is the belief that here is a vantagepoint for an evaluation of life. This is the ability to see the year in which you live and judge it in the light of something eternal.

A POIGNANT LITTLE tale is told of a man whose hair was thinning and day by day he was looking like Yul Brynner. He did have one little hair left, one which he carefully massaged, shampooed, combed and nurtured. But one morning, he woke up and there was his hair on his pillow. He looked at it in dismay and said, "What, now? I'm bald!"

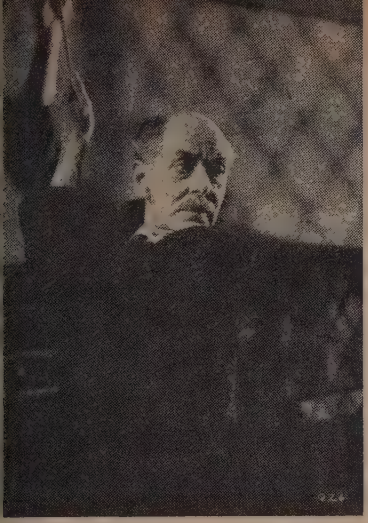
This is the way all of us treat life.

THERE IS THE WONDERFUL story of David and Goliath. It has to do with a giant militarist who trusted in his sword. He had been successful before, he towered above all around him and he could afford to treat lightly the petty challenges to his strength.

How could he judge the drift toward his downfall? How could a man who had placed all of his faith in his muscles understand the drama of a lad with a slingshot? For Goliath his end was sudden and unexpected; reading history later, you discover the old story of a drift toward defeat.

ON EVERY SIDE there are always those who presume to know all of the answers and to have had the latest word of God concerning the times in which we live. Since there are no easy problems there are no easy answers. Yet there is the knowledge that if a man grows great convictions of faith, although he won't be spared the circumstances, he won't panic in the midst of them. He may even be able to analyze his own situation since he knows that fundamentally nothing can separate him from the love of God.

—RALPH W. LOEW



Lutheran Film Associates Present "Question 7"

Storm Bells over the East Zone

A REVIEW

WHEN YOU PIT the armed might of a dictatorship against the Word of God proclaimed from the pulpit you have the ingredients of a drama that is as old as man. Lutheran Film Associates, which sponsored the highly successful *Martin Luther* film, presents this drama in its most up-to-date version: the fight for survival of the Christian faith in Communist-dominated East Germany. The two-hour-long film is being released in seven selected cities in the U.S. and Canada this month. It was previewed in February in a few key cities.

"QUESTION 7" opens as Pastor Gottfried takes over the pulpit in an East German parish whose previous pastor has been sentenced to five years of hard labor for "inciting to insurrection" by preaching on a biblical text. Pastor Gottfried's 15-year-old son Peter is a talented pianist who is just as eager to go to the conservatory as his father is to avoid conflict with the authorities.

Peter disregards his father's advice to stay away from party-sponsored school affairs. He gives a recital at a factory concert and becomes the symbol of a new generation torn between loyalty toward parents, church and tradition and the desire to get an education and assure a future.

The party realizes the importance of winning young Peter to its cause and waives the requirements of a written pledge of allegiance to the regime to get Peter to play at a youth festival in Berlin. Peter goes to the festival against his father's advice.

But when Communist propagandists use his attendance there as evidence of

First encounter: Peter (right) is confronted by Communist slant of East German teacher

Time for decision comes for Anneliese whose father says, "Keep your ideas to yourself"

their claim that there is no religious persecution in the East Zone he understands the full implications of his decision and flees to the West. His father and mother, given a chance to flee, decide to remain. The film ends with the pastor preaching his last sermon while police are waiting at the church door to arrest him.

"QUESTION 7" is a fast-moving dramatic film—well documented and well produced. It was shot on location in Berlin and Moelln, an 11th-century Schleswig-Holstein town close to the border between East and West Germany. The *Martin Luther* team, Louis de Rochemont Associates (with script by Allan Sloane and direction by Stuart Rosenberg), produced it.

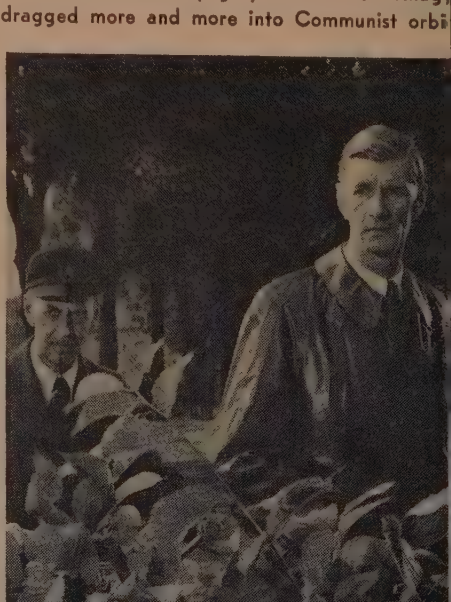
The cast is German with the exception of Michael Gwynn, a British actor in the role of the pastor, and Christian de Bresson, a young French actor, as his son. Among the German cast, young Almut Eggert (daughter of a Heidelber University professor) in the role c Peter's teen-age girl friend, is likely t attract the attention of Hollywood taler scouts.

Although Moelln, with its 12th-centur cathedral, is pretty as a fairy-tale tow and all Communist posters and part slogans on house walls appear in English the picture has the ring of authenticity A host of technical advisers, including former Communist youth leader and a East Zone pastor, have seen to it.

The Communist commissar and th schoolteacher are no TV villains, bu human beings with genuine convictions The party-line youth rallies and the se quence showing school children enter taining factory workers are rather ap pealing even to non-Marxist eyes.

THERE IS NO doubt that *Question* will have a successful and long run i America and West Germany (a Germa version is now being prepared). Lutheran Film Associates, whose *Martin Luther* was a hit, will achieve their aim of show

Pastor Gottfried (right) sees his villag dragged more and more into Communist orbi



No prayers but speeches: Communist funeral is one of East German rites designed to oust church from life of people in community

ing audiences in the free world just what it means to be a Christian in a Communist land.

But people who will wonder how they would act under the kind of pressure East Germans must endure from day to day, may also wonder why the church—at least in this film—has no answers to the aggressive forward move of the Communists.

In the film's hypothetical Osterstad, factories are humming and youth are enthusiastically marching in step toward a socialist future while the church sequences convey only a generic rejection of this future without specifying what should stand in its stead.

When the Communist commissar faces the pastor, he says: "We have something in common. We work for paradise on earth. You work for paradise in heaven." Somehow Pastor Gottfried seems to agree.

He declines to sign a government-inspired petition for a ban on hydrogen arms because, though he is in sympathy with the thoughts expressed in the document, he refuses to endorse what will become an instrument of Communist propaganda.

His son, arguing with his father about what to do about his future in East Germany, breaks out in a desperate: "All you can say is 'no'."

IN QUESTION 7 the church has but one answer to the Communist striving for the people's allegiance: the prize of discipleship is martyrdom. This eschatological approach to the church's mission in the space age would be just as

Question 7

Produced by Lothar Wolff for Louis de Rochemont Associates in collaboration with Lutheran Film Associates and Luther Film G.m.b.H.

Directed by Stuart Rosenberg

Production Supervisors: Dr. Henry Endress, Dr. Oswald C. J. Hoffmann, Dr. Johannes Stuhlmacher

Production Associate: Robert E. A. Lee

Advisors: Dr. Paul C. Empie, Dr. Richard Solberg

Screenplay: Allan Sloane

Music: Hans-Martin Majewski

Photography: Gunter Senftleben

Peter and mother (Margarete Jahnen) ponder future while listening to pastor's sermon

unsatisfactory in an inner-city parish i New York or Chicago as it is behind th Iron Curtain.

Some Lutheran pastors living unde Communist regime are trying to fit th life of the church into the framework o a non-democratic society. They cannc adopt Pastor Gottfried's attitude. They' have to say "yes" to something, eve if it's just to the fact that the Christia life in a materialist western world i equally problematic.

As an anti-Communist fictionalize documentary, *Question 7* is an informa tive and useful film.

As a motion picture portraying th church's struggle to interpret God's Wor to a changing society, East or West, i leaves all the conclusions up to th viewer. —ROBERT E. HULDSCHINER

Police wait at door while Pastor Gottfried preaches last sermon in historic cathedral

PRAYER, FOR THE YOUNG JEWISH GIRL, WAS A STERN DISCIPLINE AND A PIOUS DUTY. IT WAS ALSO AN AWESOME TASK FOR THE BELIEVER WHO KEPT AT A PRUDENT DISTANCE FROM HIS GOD

I learned to look up to the Triune God

By Eleanor H. Dean

When I was a child at home, I thought praying was a frightening thing. I was brought up in a devoutly religious Jewish family and remember how my father would get after my older brothers to put on their phylacteries each morning and recite the prescribed prayers from the Hebrew book. Sometimes he would scold, saying, "Hurry!" and "Stand up straight when you pray!"

I often heard my father tell how this precept had been observed and treasured for thousands of years. The phylacteries are two small leather boxes containing four sections of the Torah inscribed on parchment (Deut. 6:4-9, 11:13-20; Ex. 13:1-10, 13:11-16).

One of the boxes is placed on the left arm so as to rest against the heart—the seat of the emotions. The suspended leather thong is wound around the arm and hand, as well as around the middle finger.

The other box is placed on the head, above the forehead, so as to rest on the cerebrum. In this manner, attention is directed to the head, heart and hand and teaches dedication to God in all that one thinks, feels and does.

Hosea 2:21-22 is recited while winding the straps around the hand. The rabbis teach that this passage gives a divine formula. To "know the Lord," they say, means to practice righteousness, judgment, loving-kindness, compassion and faithfulness. They also teach that when exercised faithfully, this precept builds up merits for special blessings both in this life and in the life to come.

My brothers didn't always get up in time to carry out the ritual, but rather than upset dad they'd pretend to pray, making loud mumbling sounds that could be heard across the hall. I used to slip into the room with the boys and they'd make me promise not to tell that they weren't really praying. I was afraid terrible things would happen to them for pretending.

Once they dropped the phylacteries on the floor and Dad was furious. The boys and the phylacteries were rushed to the rabbi's house. When they came home they showed me the red marks across their hands where the rabbi punished them because their clumsiness defiled the phylacteries. They had to "atone" by fasting or doing some charity. I remember telling my mother how glad I was to be a girl.

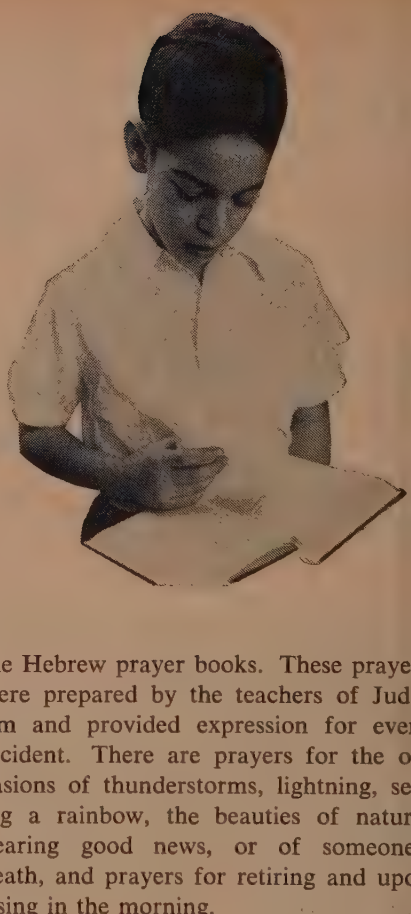
I AM THE SEVENTH of eight children. After the fourth child was born, my father abandoned much of orthodoxy to make things easier at home for my mother. Praying was still a very serious matter, however.

On Friday nights we prayed to usher in the Sabbath. I learned the prayer of blessing which is always recited by the mother who teaches it to her daughters. "Blessed art Thou, O Lord our God, King of the universe, who hath sanctified us by His commandments, and hath commanded us to kindle the light of the Holy Sabbath."

On Saturday mornings while mother got us ready for the synagogue service, fussing with the boys' neckties and with my hair, Dad would shout up the stairs, "Hurry! We pray at eight o'clock!"

YES, PRAYER in our home commanded obedience. It was a stern discipline, a pious duty. All through my religious training at home and at the synagogue, I was taught that prayer is a matter of the heart, an attempt to give articulate expression to thoughts and feelings toward God. The rabbis said our prayers of petition should be for such gifts as love, honor, a sense of duty, for the desire to do what is good and beautiful.

My father said it was a fearful thing to pray selfishly. To avoid falling into this trap he encouraged constant use of



the Hebrew prayer books. These prayer were prepared by the teachers of Judaism and provided expression for every incident. There are prayers for the occasions of thunderstorms, lightning, seeing a rainbow, the beauties of nature hearing good news, or of someone's death, and prayers for retiring and upon rising in the morning.

As I grew older, I discovered great frustration in prayer, especially when trouble came or when someone near to me died. I remember the awful dread of standing at my grandmother's grave dutifully reciting the mourner's prayer which is required on the anniversary of death and during the ten days of repentance preceding Yom Kippur (Day of Atonement):

"I KNOW, my Saviour, that her spirit will not forget me, even there in the region of eternity, for I am profoundly convinced that only through the intercession of her spirit have I enjoyed life

and escaped many disasters. But all this cannot heal the wound of my heart, when I remember that I stand hither near her grave and the one I loved is no more . . . The more I think of my terrible loss, the more am I distressed . . ."

AFTER EACH VISIT to the cemetery I came away with morbid emptiness. I didn't know how to bridge the gap that held me at such a great distance from the God to whom I was praying and from my grandmother. My religion taught that no one may look upon the face of God and live.

The *Shekinah* (presence of God) appears on the altar only once a year, on the great Day of Atonement. No one in the congregation dares to look up at that point in the service for fear of blindness if one eye is opened or of being struck dead if both eyes are opened.

Although I was taught that prayer is a matter of the heart, I became undeniably convinced that faithful performance of prayer as a religious duty was as close as anyone could come to making it heartfelt.

THAT'S WHY it was such a jolt and joy to learn the real meaning of heartfelt prayer. It all started a few years ago at a Christian funeral service. Through that experience, I discovered the very heart of prayer, as Jesus taught.

For a long time I leaned heavily upon the prayers of the pastor who brought me to Christ. I had never heard anyone pray as he did. Not once during the instruction sessions did he pray from a book. That was the first surprise.

The second was more startling. His praying was no different from ordinary conversation in style and tone. It was as though his words became my own and I was talking to God, the Holy One. For the first time in my life I discovered an ease and relaxation in prayer that invited a strange new confidence. It seemed that if I opened my eyes I'd see God sitting in my own living room. And it wasn't frightening!

Although I couldn't understand it, I knew I felt his presence. This presence seemed to engulf me in a cloak of holy awe. At the same time I recognized this Holy One as a friend, someone who understood, who cared, who wanted me to know him better. I sensed his nearness —as close to me as my own breathing. The pastor addressed him as "Almighty God," or "Our Father," but as his praying guided my thoughts, I could see only Jesus.

THE TIME CAME when I realized that I mustn't lean so heavily upon the pastor's prayers. How well I remember those first faltering steps all by myself. The devotional booklet and prayers in the Service Book helped, but I couldn't resist an inner compulsion to venture out on my own.

There were times during the day when I could be alone. First I'd recall some of the things the pastor had said in his prayers. Then I'd speak out and discover the thrill of talking to Jesus in my own way. I'd tell him about what I was learning in the New Testament and about my new understanding of the Old Testament and how happy and grateful I was to know him, because he helped me to know myself and to discover what it was about myself that made me feel so far away from God. I was sure he understood.

There was something about the way Jesus used the word "Father" that struck a melodious chord in the very heart of prayer and a warm echo in my own heart. Having learned to pray, "Thy will be done," in Jesus' name, I entered a new world of trust—without fear.

FIVE MAKE A FAMILY

Letters to the Editor

THERE'S BEEN some discussion in our house about giving to church or to charity. It started when the newspaper printed a letter-to-the-editor from a church member who said his church was introducing a *new, startling, innovation*—the idea of tithing. His letter mentioned giving up to 10 per cent of one's income to church or church and charity combined.

I raised my eyebrows at this letter. Was tithing such a new concept, I asked myself?

DAN WAS the next reader of the paper. He sat with me in the kitchen while I made the preparations for dinner.

"Funny letter here," he said. "Some people aren't very aware of what congregations do financially, are they?"

"I read that letter," I said. "Wonder who wrote it? Name withheld, you notice. Why would anyone want his name withheld on a letter like that? It's a good letter—though I can't agree that tithing is a new idea."

Sue and Pete were bustling about the dining room. They're always hungry. Pete has the idea that if he pushes chairs into place and makes a noise, he is hurrying dinner along.

Karen came from the basement where she had been selecting her favorite ice cream for dessert. We found an ice cream bargain at our supermarket and bought several half-gallon packs for the freezer.

IN THE CLATTER and chatter of five people around the dinner table, I never thought of church and charity. Pete and Sue went to their rooms to do homework. When Karen finished the dishes, she joined Dan and me in the living room.

"Where's today's paper?" she asked.

"Under your father's elbow," I pointed.

"Sorry, Honey." Dan handed the paper to Karen.

"Thanks, Dad. I'll just have time to skim it. I've three hours of homework."

Karen curled into a corner of the sofa, turned on a lamp, rustled through the pages. I was writing letters. Dan read the latest hobby catalogue.

"Here's a silly letter!" Karen said out of the silence. She tapped the paper impatiently. "Some people are dumb!"

DAN RAISED his head. "I hate that word, Karen. Young people use it so often it has no meaning. But—who's so dumb?"

"Didn't you read the letters-to-the-editor?" Karen asked. "You always read the editorial page first. It's that unsigned letter about church giving and tithing. He's the one who's dumb . . . the writer."

She rattled the paper indignantly. "Even *I* give a tenth of my little earnings and allowance. Not a tenth to church, maybe . . . but a tenth to church and charity. This week it's my church envelopes. Then twenty-five cents to the senior class collection for the foster child we help to support in Turkey.

"Then Alice Anderson and I are splitting the cost of a dollar CARE parcel for some country—we haven't decided which. And on Saturday, four of us from the Luther League are working at the

Red Cross office as volunteers. That's not a money contribution, but it's a time and talent contribution, as Pastor Ittel says."

KAREN LOOKED at the letter again. "I'd like to write him an answer."

"Anyone can write a letter-to-the-editor," I said quietly.

"Why not a group letter?" Dan asked. "Did you notice that sentence where the writer says teenagers are not conscious of their obligation to church and community? That they haven't learned to give?"

"Uh huh . . . dig that! He hasn't any teenagers in his house. Or maybe he's *just* discovered that giving is important and thinks he's telling the world something new."

She dropped the paper to the floor. "A group letter, eh? We the undersigned . . . and we wouldn't be afraid to sign our names either . . ."

"Maybe the Luther League . . ." I started.

"No. Then it would be too churchy and we'd all be Lutherans. Better to have a mixed group. We could talk it over at the Red Cross on Saturday. There'll be about fifty of us volunteers, from Catholic and Protestant and Jewish groups and from private and public high schools. We all know one another and talk about everything. We work at long tables and the noise is ghastly."

SHE PAUSED thoughtfully. "Even if we don't write a joint letter, maybe just talking about this man's letter would create some argument . . . start the group to thinking. Some might write letters on their own."

"Don't make the mistake of starting a quarrel," Dan warned. "Some religious groups believe bingo and bake sales are the best ways to raise money for a church."

"No . . ." Karen considered Dan's comment. "We're always talking about allowances and expenses and after-school jobs and summer jobs. From there, if someone—Karen Melton, for instance—tossed out the right question, we could go on to how much of what you earn or receive as an allowance do you give away . . ."

"Then on to how much *should* you give or *could* you give," I suggested.

"Yes," Karen agreed. "And what do you give to your church or synagogue and what do you give to charity and community projects or overseas relief . . ."

Karen laughed at the scene she described. "And then I ask—did any of you read that letter-to-the-editor in Thursday's paper?"

She laughed again, "And then all say in chorus—why don't we write an answer to that man? He's dumb. Excuse the adjective, Dad."

SHE HAD US both laughing. "If only one could set scenes and promote action so easily," Dan said.

"It would be a start," I said. "Even if there is no action, if no one writes a letter, still a conversation like that sticks in a few minds."

Dan spoke seriously. "I think among fifty teenagers, you'll find that at least half are conscious of their responsibility and obligation to religious and civic projects."

"I think so, too," Karen agreed. "We talk about giving at Luther League, in school, at social affairs. And we don't think of giving to church only—but to other causes, too."

She paused. "Oh . . . I sound so self-righteous! Pinch me!" She nipped her arm and giggled. "I probably won't say a word about this on Saturday. But—maybe I will."

WORSHIP NOTEBOOK

REBELLION OR CONFORMITY?

PRESIDENT KENNEDY in his "State of the Union" speech said that in the executive department of the U.S. government, he found many honest and useful public servants,

". . . but their capacity to act decisively at the exact time action is needed has too often been muffled in the morass of committees, timidities and fictitious theories which have created a growing gap between decision and execution, between planning and reality. . . .

"Let every public servant know, whether his post is high or low, that a man's rank and reputation in this administration will be determined by the size of the job he does, and not by the size of his staff, his office or his budget.

"Let it be clear that this administration recognizes the value of dissent and daring, that we greet healthy controversy as the hallmark of healthy change."

THERE'S AN encouraging word to any person caught in the toils of organization. Whether it be the government, business and industry, or even the church, bureaucracy is always with us. When anyone proposes "healthy controversy as a hallmark of healthy change" hopes begin to run high.

It's part of our nature to rebel. Just as most of us have sympathy for the underdog, cheering for the weaker team in an athletic contest, we have moments of near-frustration when we hope that "the big guy" will get his just desserts.

But isn't it true that most thoughtful people are willing to admit that the world would be in very bad shape without authority and organization? While we may "break our chains" occasionally, isn't too long before we've taken ou place in something similar.

THERE'S A LOT of talk today about th nature of the church's worship. Som people say it's archaic, that the languag is out-of-step with the kind of speech on hears in the street. Others say it's to formal, that what happens in the churc is nothing more than a tranquillize which—while satisfying for the momen —offers little real strength for the batt of life.

Some find it too long, and lop o whole sections or "dehydrate" them s that the service will last exactly sixt minutes, no more, and preferably les There are caustic remarks made abou the music; "it's too melodic!", "it's nc melodic enough!", "it's too high," "it too low." And in the face of all thi some people are making changes in th liturgy.

In some measure, I agree. On th other hand I regret exceedingly tha those who tinker with the forms of ou worship are making of our churches "do it-yourself-projects" which are as far re moved from what the church intended t provide for its congregations as the wor of an amateur carpenter is from that o an accomplished cabinet-maker.

Too often such revolutionaries ignor completely the fact that the forms of ou worship are the product of *the church* Recently I heard a seminary professo lament this very point. There is tendency in many quarters of Lutheran ism, he said, to disregard *the mind o the church.*

We seem to forget, or perhaps deliberately overlook, that it is the church which prepares the forms of our worship. It does this for good reason, because it recognizes the value of a common pattern of worship. Yet often pastors and congregations act as if the official liturgies of the church were like a box of tinkertoys from which people can pick and choose as they see fit to build the kind of services they desire. The results, unfortunately, all too often pathetically attest to this sort of individualism.

In the ULCA a liturgy has to be approved by the convention of the church. No form, once officially adopted, can be changed without action by the church. To be sure there is opportunity for the church at conventions to do what it will with the forms prepared by its scholars and experts, but once the form is agreed to it becomes the property of the church.

This in itself should deter congregations from adopting a "paste-and-scissors" attitude toward the liturgy. More important than any legislation by the church however, is the structure of the liturgy itself. Unlike many Protestant services where the minister standing in the front of the church announces each part of the service, the traditional liturgy of the church has a definite and meaningful progression.

It is more than a collection of prayers, lessons, sermon, and hymns. It has movement and each portion develops the dialogue between God and man. If a portion which is essential to this encounter is cut out of the unfolding liturgy, damage has been done and the thread of the dialogue broken.

The same is true with the "additions" which one finds frequently encrusting the rite of the church. Often they have no significance other than "prettiness." The fact that they are designed to attract the worshiper to themselves may mean that his attention is drawn away from the important development of his converse with God.

I find it hard to believe that the mutilation of the liturgy that takes place in some congregations is really necessary. Perhaps this is the only way that some people have of showing that "nobody's going to tell me what to do!" I hope this isn't the reason. Certainly when it comes to liturgical reform we all can find areas which require discussion and redevelopment. In the meantime we do have the form provided by the church and we ought to use it . . . properly!

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Annoyance

Question: We have a new minister of whom we are fond. We feel he is a good consecrated Christian, who speaks well from the pulpit. I believe everyone holds him in high regard. We want to make him happy.

It happens, however, that he annoys many people by his smoking. At meetings he chain-smokes. He smokes in the sacristy. I have wondered that he does not blow smoke out in the pulpit.

What do parents of young people say when he offers them a cigarette? Many do not smoke, but a cigarette offered by a minister is ten times as inviting as from anyone else. We do not feel it is a

downright sin to smoke, but we would like to see more discretion in this matter.

REPLY: Smoking evokes different responses from different people. It is not to be regarded as a moral wrong. But Christian discretion is always in order for everyone. Smoking, as some other practices, is annoying to some people, especially if they have to inhale someone's second-hand fumes, whereas others do not mind it. Everyone, as a matter of common courtesy, ought to consider other people, in smoking as in various other habits. It is certainly incumbent upon a minister to give thought to the effect his practices may have on other people, and the resulting attitude toward him.

There is no reason why representatives of the church council should not speak to this pastor in confidence about this problem—or anyone else is free to do so. He may welcome the approach, and the chances are that he will respond in a Christian way.

"Living poor"

QUESTION: Alf and I were married three months ago. He was graduated from college last June, and hoped for a good position. But the best he could get was a position teaching in a small high school at a salary much lower than either of us had anticipated. We were married soon after he got the job, and we then came to the little apartment which he had selected.

I soon felt let down. The apartment is dark and cheerless. It needs paper or paint, the kitchen linoleum is going to pieces, and some of the latches are out of order. I have told Alf how I feel about the place, but he says he expects a raise next year, and then we can get a better apartment. I feel I just can't stay here that long. The dinginess c the whole place nearly drives me frantic Of course, he isn't here all day, as I am and doesn't realize how shabby it all is

REPLY: It seems that Alf made mistake in selecting the apartment him self. That should have been a join undertaking. Then both of you would have understood the difficulty of sa isfying your aspirations within you present income.

You have the same problem whic many, many young couples have faced Such difficulties are not solved b complaining or nagging. Everyone o us has had to face many unpleasan realities and exercise patience. The in telligent procedure is to recognize th facts, adjust to the present limitation make the very best of what you have and look to the future with a hop which is long-suffering.

In any situation which is difficu and irritating, and which cannot b immediately remedied, it is best t emphasize the favorable aspects of th total dilemma, and try to overlook th more disturbing ones. Consider th view you may have, the possibilitie of a little paint and polishing, the fac that time passes swiftly, and the greate truth that you have one another— which is most important.

Together a devoted couple can ove come many distracting condition Better things, as they come, will a the more be appreciated and enjoye because one has passed through di appointment and gloom. Practic Christian forbearance toward one an other and a long view in regard t the problem.

Letters regarding problems to be discussed i this "Clinic" may be sent to Dr. Rudisill a 359 N. West End Avenue, Lancaster, Penn

BOOKS

TERRIBLE TOMORROW

In Place of Folly. By Norman Cousins. Harper. 224 pages. $3.

"Since Adam and Eve ate the apple, man has never refrained from any folly of which he was capable."

With this epitome of world history by Bertrand Russell as an introduction, the editor of *Saturday Review* launches into one of the most conscience-pricking and action-compelling books of our day. His theme, "The folly now clearly within the reach of man is the decimation of the human species." The author sets forth in layman's language the full implications of preparation for nuclear warfare.

This is no "Wolf! Wolf!" book. From the opening chapter titled "Primer of Nuclear War" to the last "Checklist of Enemies" there is such a marshalling of fact as cannot be refuted. In fact, far from being refuted, he shows that there is no disagreement among the experts over the basic facts concerning the present damage, genetic and otherwise, of the various radioactive by-products of nuclear fission-fusion-fission. The disagreement comes only over the significance of the facts.

Dr. Cousins, speaking from a voluminous background of personal travel, interview, and research, gives us a clear-cut alternative, the kind of either-or about which there can be no argument—"Either world problems will be settled through REAL world organization, or they will be settled by world war."

The preacher will miss in the book any reference to the power of the gospel for changing men's hearts and thus the destiny of mankind. One cannot escape the feeling that there is somewhat of "bootstrap" theology involved. Yet this is a book which every preacher should read, not alone for the information and challenge it contains, but for the charge with which it closes. The closing paragraph cuts to the quick.

"The enemy is any man in the pulpit who by his words and acts encourages his congregation to believe that the main purpose of the church or the synagogue is to provide social respectability for its members. He talks about the sacredness of life but he never relates that concept to the real and specific threats that exist today to such sacredness. He identifies himself as a man of God but feels no urge to speak out against a situation in which the nature of man is likely to be altered and cheapened, the genetic integrity of man punctured, and distant generations condemned to a lower species. He is a dispenser of balm rather than an awakener of conscience. He is preoccupied with the need to provide personal peace of mind rather than to create a blazing sense of restlessness to do things right. He is an enemy because the crisis today is as much a spiritual crisis as a political one."

Dayton, Ohio WILLIAM C. ZIMMANN

PACIFIST PROFESSOR

Christian Attitudes Toward War and Peace. By Roland H. Bainton. Abingdon. 299 pages. $4.75.

Dr. Roland Bainton has written a valuable study of Christian thinking on the most critical issue of our time. Like everything Dr. Bainton writes, this volume is marked by clarity and wit. In addition, it is a handsome example of the publisher's art—readable type, attractive page lay-out and a scattering of interesting illustrations.

Thirteen of the fifteen chapters are devoted to a historical survey of the subject defined by the title. Dr. Bainton analyzes three positions which at various times and places have characterized the Christian stance with regard to war. There is the pacifist position, dominant in the early church and in some contemporary sectarian groups. At the opposite pole is the idea of the crusade, the "holy war" concept which has sometimes plunged men into butchery and bloodshed in the name of Christ.

In between these extremes is the "just

war" theory. It has characterized a great deal of the church's thought over the centuries, and found an eloquent spokesman in Luther. All three of these views are skillfully interpreted by the author and carefully documented by a wealth of historical data.

Dr. Bainton's purpose is not solely historical. He is an apologist—and a passionate one—for a particular point of view. In a day when war could open the gates to a nuclear holocaust of mutual annihilation, he calls the church to an unequivocal pacifist witness. HERMAN G. STUEMPFLE

New York City

TRUTH OFFENSIVE

The Future of Mankind. By Karl Jaspers. University of Chicago Press. 342 pages. $5.95.

"Let us reason together before it is too late" is the impassioned plea of one of Germany's foremost philosophers. Jaspers contends that the present threat of nuclear warfare poses an altogether novel situation for humanity. "Either all mankind will physically perish or there will be a change in the moral-political condition of man."

It is one thing for man to have problems within history. It is quite another to have history itself become problematical. The enormity of this "new fact" in our age demands radical self-examination on the part of all rational men. What is the meaning of life? What makes life worth living? Are freedom and justice more important than survival? Is there a truth that will empower us to make the ultimate effort and, if we fail, help us to meet the end without fear?

Jaspers first debunks two of man's false hopes today. On the one hand, the H-bomb cannot be abolished now because of our inability to get agreement on the interrelated problems of controls and general disarmament. On the other hand, world peace cannot be based on international law or world government because all the military power necessary to back up such schemes now resides in nations which are not secure enough to give up any of their political sovereignty.

Jaspers' solution is a massive truth o fensive. Only patient negotiation and car did communication can reach the enemy a that humane level where mutual trust an consequent co-operation might one day b possible. For those who find such co existence morally distasteful, the autho sees no-existence as the only alternative.

Because political problems now call fo "suprapolitical" solutions, Jaspers deplore all the current "departmental" thinking be ing done by scientists, politicians, theo logians, and military men. Unrelated e periments, programs, dogmas, and defense will not be enough to face this universa threat. All must learn to philosophize to gether. For while philosophy "offers n suggestions, plans, or programs, it ca arouse the inner disposition from whic these tangibles derive their guiding sense

Jaspers' philosophy is a healthy corre tive to irresponsible talk of preventive pre-emptive warfare. But its lofty view reason and shallow view of evil force o to doubt whether such a one-sided a proach would be any more successful wi communism than it was with Naziism. R tional politics is imperative; political r tionalism is illusory because it is powerle

Philadelphia WILLIAM H. LAZARETH

AND SO FORTH

St. Francis of Assisi. His Life and Writings recorded by his contemporaries. Translated Leo Sherley-Price. Harper. 234 pages. $4.

The life and sayings of Francis of Ass are encrusted with legend, but the man hi self still shines through to speak to us t day. Therefore we welcome this excelle modern translation of *The Mirror of Pe fection* and other writings attributed Francis himself by the translator who h already given us a fresh version of *T Little Flowers of St. Francis.*

Philadelphia JOHN W. DOBERSTEIN

BOOKS reviewed in these pages may be dered from Lutheran Church Supply Store, 29 Queen Lane, Philadelphia 29, Pa., or from a of the twelve branch stores (see page 4

letters to the editor

Don't hide things from us

SIR: After reading the letters to the editor in rebuttal to Eberhard Mueller's articles in *The Lutheran,* as a laywoman, I feel constrained to reply. I was shocked several years ago to learn that there is a difference between the biblical knowledge the preachers learn at seminary, and what the lay person in the pew gets. We are smart enough to try to keep up with the latest scientific developments but are too dumb to be given the depth and totality of the Word of God.

And what did I do when I made this discovery? I went back to school in my early forties, and there opened up for me a vast treasury of material that has helped me to understand how God speaks to and through people in the Bible. My faith was not shattered. Instead my faith has grown by leaps and bounds, anchored on the Rock, Christ!

I wonder how many other skeptics inside and outside the church would have their faith increased if the preachers were not afraid to open up the Bible to them?

Why the row over the book of Jonah? Does salvation come by believing that Jonah was literally swallowed by the whale?) Is there anything wrong in accepting the interpretation that this story is an allegory designed to show that the nation of Israel, chosen of God to mediate his revealed Word to all nations, had fallen down on the job? To how many nominal Christians has the literal interpretation of this story been a stumbling-block? How many Lutheran ministers today still think the Epistle of James as lying somewhere at the bottom of the Elbe River because Luther thought it should not belong in the New Testament canon?

Before the preachers start worrying about how the lay people are going to apostasize after learning what biblical scholars have found, let them present the evidence to the people and let the people decide whether God can speak to them through this media as well as the 52 lectionary gospel lessons for each Sunday, or a calendar Bible verse, or a fragmentary daily devotion, or the Sunday school lesson (this latter reaching only a minority of each congregation). Granted these have their place, but what about the total message of the Bible? (Most lay people have no idea of the connecting theme throughout the Bible.) May I ask who is to blame; whose responsibility it is?

My concept of the sovereign God, who through love and mercy sent his Son, Jesus Christ, as my personal Saviour, and the Saviour of the world, has not one whit been diminished by the fact that God used human beings through whom he revealed the message contained in the Bible.

When the preachers quit deciding how much of the Word of God they think the average lay person is capable of taking in, and present the whole Bible with all the evidence that biblical scholarship has been able to give in helping us understand the Word of God (tools for understanding, not refuting it); when they trust in the Holy Spirit to guide the hearers into truth, then they need not fear how members of the congregation, weak or strong, will react.

Richmond, Va. RUTH E. ANDERSON

SIR: It is dismaying to find even a few of our clergy holding a view of Scripture that the professors of Old and New Testament in our seminaries would unanimously repudiate.

As for disturbing the laymen by letting them know that the Scriptures contain a human element as well as a divine—most of those whom I know are fully aware that this is so. Knowing that Christ is the heart of the Scripture, they are not at all embarrassed by passages in the Old Testament that represent an imperfect and less than Christian viewpoint. They find the advances of modern biblical scholarship an aid, not a hindrance, to faith. They revolt at any suggestion of thought control that would keep them ignorant in the interest of a narrow fundamentalism.

(REV.) J. EDWARD GONZALEZ
Plainfield, N. J.

Philadelphia Seminary Given 28 Acres in Suburban Are

PHILADELPHIA—Two brothers have given a 28-acre tract of land in neighboring Montgomery County to Philadelphia Seminary.

Nobody knows yet what will be done with it. The donors placed no restriction on the use of the land, although they suggested it could become the site for an enlarged seminary. Seminary President Henry H. Bagger says it is too early to speculate, since no decision has been made on the seminary's future.

The possibility of merging Philadelphia and Gettysburg seminaries is being explored by committees named by the boards of directors of the two institutions. In a joint meeting last summer the committees retained the firm of Booz, Allen and Hamilton, Chicago educational consultants, to survey the seminary situation and make recommendations. The firm will report preliminary findings at a meeting of the joint committees this week (March 9) in Lancaster.

The gift of land was made by Otto I Wiedemann and Theodore A. Wiedeman The former is a member of St. John's L theran Church, Center Square, Pa., and th latter is a member of St. Paul's Luthera Church, Norristown, Pa.

The tract is in Plymouth Township, fron ing on the Germantown Pike a short di tance west of the Norristown interchan of the Pennsylvania Turnpike. Shaped lil an L, it also fronts on Walton Road ar abuts the Northeast Extension of the Tur pike for about one-third of a mile.

Similar and adjacent land has sold r cently for better than $3,000 an acre, it w pointed out, making this one of the large gifts the seminary has received in rece years.

The tract is a little more than twice large as the present seminary site at Ge mantown Avenue and Allen's Lane in t Mt. Airy section of Philadelphia. There no possibility of enlarging this campus.

First Unit of Muhlenberg Medical Center Nearly Ready

By HENRY W. SNYDER, JR.

ALLENTOWN — First unit of the Muhlenberg Medical Center, new Lutheran hospital in the Lehigh Valley, is scheduled for dedication April 7.

The building, which will accommodate 184 patients, is more than 80 per cent complete. Sister Louise Burroughs is the administrator, and Ira Angstadt, formerly of the ULC stewardship staff, is director of development.

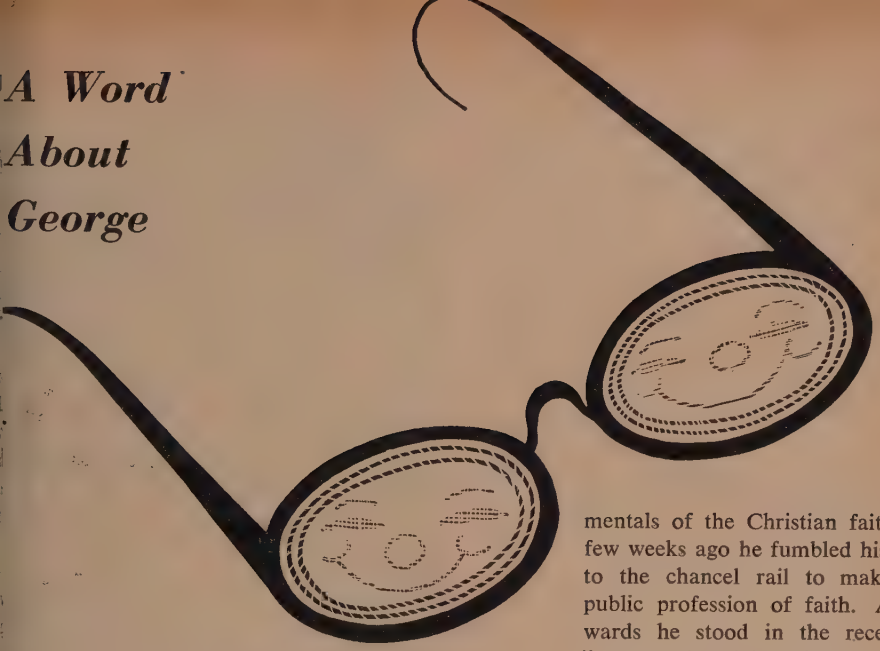
The first unit is for chronically ill patients of all ages. It will be one of the few hospitals in the state with a complete unit set aside for the cure of long-term illnesses. A general hospital unit will be built later.

DR. JOSEPH SITTLER, Lutheran professor of theology at the University of Chicago, was the leader of a three-day Institute of Faith at Muhlenberg College in mid-Fe ruary. The program included presentati of two contemporary plays, Hemingwa "Today Is Friday," and Arrabal's "The Tv Executioners."

ST. JOHN'S CHURCH, Nazareth, dedicat its new Christian education building Jan. 2 Junior, intermediate, senior, and adult d partments will be housed in the new u Still scheduled is the future renovation the older Sunday school quarters.

CLARENCE A. REICHARD, prominent L theran layman, resigned recently from t Allentown School Board, because his n residence is outside the city limits. He president of the Allentown Chamber Commerce and president of the Muhlenbe Medical Center.

A Word About George



MOTHER NATURE wasn't kind to George. Physically he is less than handsome. Mentally he is less than brilliant. He enjoys about 10 per cent vision. He is 34 years old. He reached the fourth grade.

George Tosh survives on a tiny disability pension. He lives in a tiny room directly across the street from the church. So the past spring he wandered into the parish house. He was jobless, shabby, alone. Nobody wanted him. He contemplated suicide.

Really, there wasn't much George could do around the place. But we decided to try. The church sexton kept him at his side all day. The parish secretary guided him like a child, urging proper meals and clean clothes. Gradually a very sad soul turned into a very radiant face.

LAST FALL he appeared in the pastor's office, standing awkwardly with hat in hand. He wanted to join the church. Inquiry revealed that his religious background was negligible. He had received no formal Christian instruction at all.

Of course he couldn't read. So we had private chats. He attended the pastor's class zealously. We discussed the simple fundamentals of the Christian faith. A few weeks ago he fumbled his way to the chancel rail to make his public profession of faith. Afterwards he stood in the reception line, proud and beaming.

The following day he appeared in the pastor's office again. He wanted to discuss his financial responsibility. His disability pension barely pays for his tiny room and simple food. The maximum $10 per month which we are allowed to pay him covers a myriad of incidentals. So we suggested that he might "go easy." But not George. Suffice it to say that, with his few pennies, he is going well beyond the tithe!

GEORGE REPORTS daily and promptly. He performs a few easy chores. His is a constant toothless grin through thick glasses. Squinting at blurred moving figures, he whispers incessantly a cheery "hello." He's part of the family.

In some respects, George is the biggest thing that has happened to our church in the year past. He has so little, yet gives so much. With his limited mind and heart, he seizes upon Christ with a fierce loyalty. A potential suicide has become one of the richest benedictions in our parish.

God must love George Tosh very much. Just possibly, the Almighty is saying something extra special to us . . . in George!

—RICHARD C. KLICK

PA.: WILLIAMSPORT

Ministers Urged to Stress Powers of Grace and Love

By ROBERT E. PICKING

WILLIAMSPORT — "During the season of Lent the Christian church spends too much time considering the power of sin and contrition, and too little time on the good use of God's grace and love."

Thus spoke the Rev. Franklin D. Fry, of York, Pa., leader for the annual Susquehanna Conference pre-Lenten retreat held at St. John's Church, Richfield, on Feb. 13.

Pastor Fry's theme for the retreat was "The Power of the Keys, a study of the neglected grace and office." Both the clergy and laity of the church do not place adequate emphasis upon the power which God granted to the minister of the church, by the Holy Spirit through absolution.

THE REV. ROBERT LOGAN, pastor of the New Berlin parish, one of the four ministers of the area who conduct services to the deaf, will spend April attending Gallaudet College, Washington, D. C., a college for the deaf. He is being supported in the study by a government grant and by help from the Susquehanna Conference and the Central Pennsylvania Synod.

Lycoming Students Organize

STUDENTS at Lycoming College, Williamsport, recently organized a Lutheran Student Association. Serving as pastoral counselor is the Rev. William Hershey, assistant pastor at St. Mark's Church, Williamsport.

The group holds weekly dinner meetings and cell group meetings at the home of Pastor Hershey and weekly coffee-discussion group meetings on Sunday mornings at St. Mark's Church.

ZION CHURCH, Sunbury, in January authorized the church council to proceed with plans for the erection and equipping of educational, social and administrative facilities and a chapel, in addition to the renovation of the nave and chancel of the church. Cost

Pastor Donald Warner in chancel of newly renovated St. Paul's Church, Burnham, Pa.

of the new building and renovations wi amount to approximately $500,000. Pasto of the congregation is Dr. Walter B. Freec

ST. PAUL'S CHURCH, Burnham, recentl dedicated its redecorated nave, Sunda church school and social area at a cost o $63,500. Unique in the chancel renovatio is the inclusion of a cross made from hanc hewn logs, suspended above the altar.

DR. HANS BOLEWSKI, director of the Evar gelical Academy, Loccum, Germany, an editor of the *Lutheran World*, gave a serie of lectures at Susquehanna University Fe 23 and 24. Subjects included "Student Lif in the Church in East and West," "Histori Past and Modern Challenge," and "Preser Debate on Authority of the State."

Interested?

Notice in the bulletin of an army post chape "The choir meets on Thursdays at 1900 hou in the Post Chapel. Anyone interested in sinin in the choir is cordially invited."

PA.: HARRISBURG

Church Group Votes Help In War Against Obscenity

By VIGGO SWENSEN

HARRISBURG—The Board of Directors of he United Churches of Greater Harrisburg n Jan. 19 authorized the Department of Community Relations and Social Action to o-operate with local PTA committees on he suppression of obscene literature. Dr. Charles Venable, secretary of the depart- nent, and pastor of St. Paul's Lutheran Church, offered the recommendation.

The Youth Council of the United Churches sponsored a Safe-Driving Rally an. 15 at St. Paul's Baptist Church. This s the first time such a rally has been in- iated in this area by a church group.

Dr. Viggo Swensen, pastor of Zion Church, was elected president of the United Churches at the annual meeting in Zembo Mosque, Jan. 30. The Rev. Arthur Neal, Grace Church, Camp Hill, was elected to he board of directors, and Oscar L. Lingle, Shell's Church, Shellsville, was re-elected President of the Department of Christian Education.

Attendance of 438 ministers and lay dele- ates was about double that of previous an- ual meetings. The addition of Mt. Zion utheran Church, Etters, brought to 139 he number of member churches in the or- anization.

"Question 7" Given Premiere

MAYORS, JUDGES, school supervisors and ervice club heads were guests for the pre- iere showing of *Question 7* at the Pen- ay, March 2. The guest list numbered 300. teering committee chairman was the Rev. ames E. Morecraft, pastor of Memorial hurch.

Following the showing of the Lutheran ilm Associates picture on East Germany, uests were welcomed at a reception in earby State Street EUB Church.

CONTRACTS for almost $332,000 were let Feb. 6 for construction of the Pennsylvania United Church Center in Colonial Park. Horace G. Ports, York, council president, said that the awarding of the contracts "concludes more than five years of careful work and planning and fulfills a dream of many church leaders in Pennsylvania." Oscar L. Lingle, Lutheran layman, is chairman of the building committee.

Self-Denial in Lent

"LENTEN SELF-DENIAL should be voluntary, not to meet the requirements of piety," declared the Rev. Marlin Bottiger, assistant to the synodical president, at the area Lutheran pastors' meeting Feb. 13 in Holy Trinity Church, Hershey. "It (foregoing food, movies, etc.) is not a meritorious work yet does have disciplinary value.

"When a Christian is conscious of sin, filled with godly sorrow and repentance, his self-denial should be an inevitable accompaniment."

PA.: YORK

York Church Expands Vestry

YORK — A new constitution adopted by Christ Church at its congregational meeting Feb. 12 resulted in the expansion of the vestry to include elder, senior deacon and deacon classifications, and approval of a record annual budget of $107,269. Constitution is in line with the ULC constitution for congregations proposed for the merged church.

FOURTEEN SONS and daughters of St. Paul's Church engaged in full-time church work were guests at the 125th anniversary banquet Feb. 28. Among them was the Rev. Donald Simonton, St. Luke's, Albuquerque, N. M., a son of the pastor, Dr. Chester Simonton. Three former pastors preached on Sunday mornings in February; Dr. Earl S. Rudisill, formerly of the ULC parish education board; Dr. Warren C. Johnson, staff secretary of the ULC board of foreign missions, and Dr. Alfred O. Frank, Reformation Church, St. Paul, Minnesota.

Councilmen Told of Urban Problems at Dinner Meeting

By J. FRANK FIFE

BALTIMORE — Problems of the urban church were discussed at a series of dinner meetings for church councilmen of the Maryland Synod, with total attendance of about 400.

The Rev. Carroll Charles, of the Department of Urban Planning, Board of American Missions, described the rapid population shift to urban areas. Mobility is so great, he said, that the Lutherans who change residence in seven days would fill 200 churches.

If the church is to survive, Pastor Charles said, it must be relevant to people's needs, creative, and filled with action.

CHRIST CHURCH, Baltimore, completed an era of expansion by burning the mortgage on its million-dollar edifice. Ground was broken in October 1955, and the building was dedicated in May 1958. The parish hall had been completed in 1936, and was debt free by 1940.

The Rev. Rodney A. Gatzke is assistant pastor of the congregation. Dr. John L. Deaton, the pastor, died last Nov. 8 after serving since 1934.

SYNODICAL missions committee members visited prospective mission fields in Baltimore and Washington late in February, with the Rev. J. Leon Haines, synodical director of missions.

ST. PAUL'S CHURCH, Lutherville, has been chosen as one of the pilot churches in which the Long-Range Program of parish education will be tested. The Rev. Donald W. Sanner is pastor.

NOONDAY SERVICES are being held daily throughout Lent at Zion Church, City Hall Plaza, and First Lutheran Church, North Charles and 39th Sts.

MRS. FRANK LAUBACH, wife of Dr. Frank Laubach, world literacy pioneer, addressed about 1,000 persons at a meeting of the Council of Church Women. She was introduced by Mrs. J. Frank Fife. Mrs. Thyra Fischer, council president, was in charge.

A PROTESTANT delegation supported by the Maryland Council of Churches appeared in Annapolis to seek abolition of slot machines in four counties where they are now legalized. The Rev. Carl W. Folkemer read the ULCA Statement on Gambling. Other Lutheran ministers were the Rev. Donald F. Sause, of Our Shepherd Church, Severna Park, and Synod President J. Frank Fife.

Pastor Gatzke and Christ Church officers burn the mortgage

Summer School Planned

SYNOD SUMMER SCHOOL for church workers is scheduled for Hood College, Frederick, July 16-22. A special new course "Great Moments in the Life of a Christian," will be taught by Pastor L. Crosby Deaton, Baltimore.

A MARYLAND SYNOD "first" is the Lutheran League Training School, July 2-8, at Ma-Lu-Ridge Camp. Young people from Maryland, Virginia and Pennsylvania will attend

Hagerstown Survey Shows Lutheran Families in Lead

By WILSON P. ARD

HAGERSTOWN, MD.—Tabulated reports of ne recent religious survey made in Hagers-wn and suburban areas show that there re more Lutheran family units in this com-nunity than members of any other denomi-ational group.

The statistics indicate this order for the rst five groups: Lutherans, Evangelical Jnited Brethren, Methodists, United Church f Christ, Roman Catholics. Out of 18,010 ere were 725 unchurched family units and ree avowed atheists. Only 210 declined give any information.

"Young Man of the Year"

PASTOR RAY E. BLANSET, Haven Church, agerstown, has been honored by the agerstown Junior Chamber of Commerce the outstanding young man of the year. Cited among his accomplishments were e founding and first presidency of the sub-ban Kiwanis Club, dean of men at Mary-nd Synod summer school for church work-s, district chairman Boy Scout Council, ork among patients at Western Maryland ate Hospital, membership growth in his urch, authoring a "Manual for Congrega-nal Stewardship Committees," leadership the professional division of the United nd campaign.

The distinguished service award was pre-ted to Pastor Blanset at the Jaycee an-al awards dinner.

DEDICATION of the new Christian educa-n and social activity building of St. Mark's urch, Hagerstown, Pastor Edward P. inze, was held March 5.

Dr. Carl C. Rasmussen, of Gettysburg minary, and Dr. J. Frank Fife, president Maryland Synod, preached at the morning l afternoon services. Total cost of build-and furnishings is $300,000.

A SECOND oil-burner explosion in Trinity

Lynn Meyers (left) presents "outstanding young man" award to Pastor R. E. Blanset

Church, Hagerstown, about three weeks after the first explosion, caused extensive damage to heavy metal stack, boiler and boiler room.

A RETREAT for church school superintendents and chairmen of Christian education committees was held at Mar-Lu-Ridge Camp March 3-5. Theme was "Learning Through Worship, Study, Fellowship and Service."

Retreat leaders were Ira C. Sassaman, Christian education director, Central Penn Synod; Mrs. Sara L. Markle, Board of Parish Education, ULCA; Howard Ritter, Jr., First Church, Baltimore; Miss Dorothy Gettel, vice principal, Scott Branch Elementary School, Baltimore.

A FESTIVAL OF MISSIONS was held at St. John's Church, Hagerstown, Jan. 29. Services were directed by Pastor Rollin G. Shaffer, assistant director of Lutheran World Action.

THE REV. JOHN L. BARNES has been installed as pastor of the Burkittsville parish.

GEORGE R. KNARR, senior at Gettysburg Seminary, has accepted the call to be assistant pastor at Trinity Church, Hagerstown, effective the latter part of August.

Vacation School Workshops Planned in All Conference

By MARSHALL F. MAUNEY

ROANOKE, VA. — Vacation church school workshops will be held in all of the conferences of synod, April 16-30. Synodical leaders and representatives from the Board of Parish Education will be in charge.

Age groups offered this year will be a combination of nursery and kindergarten, primary, junior, and a combination of the junior high-senior high and administration.

FAITH CHURCH, Staunton, is undertaking an extensive remodeling of its building. The work will include a central tower entrance reminiscent of Tidewater colonial design with brick garden walls along the sidewalk.

The chancel will be enlarged, with the choir and organ relocated in a rear balcony. A new fellowship hall will be built under the nave for Sunday school and social purposes. Administrative offices will be built on the south side of the church. A prayer chapel will be open at all times for devotions. The anticipated cost is $100,000. The Rev. John L. Smith is pastor.

PLANS FOR the Lutheran Church of the Ascension, Chattanooga, Tenn., have been approved. Total cost of the project is set at $136,700, according to Pastor Donald R. Fauble.

A new entrance for Faith Church, Staunton

Camp Schedules Announced

The following schedule of summer ever has been announced by the synodical offic

Hungry Mother Youth Camp: Junior a

Architect's drawing shows proposed building for Ascension Church in Chattanooga, Tennes

Senior High, June 18-24 and June 25-July 1 (Grades 7-12); Junior Camps, July 9-15 and July 16-22 (Grades 4-6).

Massanetta Summer Assembly: July 24-30, Leadership Education School for all ages.

Caroline Furnace Lutheran Youth Camp: Junior High and Senior High, July 30-Aug. 5 and Aug. 6-12 (Grades 7-12); Junior Camps, Aug. 13-19 and Aug. 20-26 (Grades 4-6).

Thousands of tiles, eight months work

oanoke Church Completes losaic Figure of Christ

THE CONGREGATION of Trinity Church, anoke, has erected a life-size mosaic fig- of Christ on its lawn. Members of the ther League spent 500 hours cutting and cing 2,000 pieces of tile on the figure. t represents eight months of work by congregation, led by Pastor Russell A. kert. Paul Wilke did the art work and ervised, and O. C. Crawford built the e. Mr. and Mrs. John Mann, Mrs. Paul ess and William Green assisted.

Church Robbed—Of Sermon

BURGLARS did considerable damage to the office of Messiah Church, Knoxville, Tenn., but didn't get much loot.

Only item missing, actually, was a copy of Pastor A. F. Bowers' sermon entitled "Living With Yourself." Commented the "Messenger," monthly church paper:

"We hope the burglar will not be able to live with himself—without a change!"

NEW YORK

Holy Trinity Church Adds Pastor for Staff Ministry

By PAUL VALENTINER

NEW YORK—New kind of pastorate for metropolitan Lutherans is in the experimental stage at Holy Trinity Church, Central Park West. On Jan. 1 the Rev. Peter J. Dexnis, formerly of Bethlehem, Pa., began work as associate pastor.

The decision to call Pastor Dexnis and thus enlarge the congregation's pastoral staff, represents a significant step for the widely known church, which is located near the site of the new Lincoln Center for the Performing Arts.

Important neighborhood changes are anticipated because of the center, and the new pastor is devoting his major efforts to the job of community outreach and pastoral services.

Dr. Robert D. Hershey continues as Holy Trinity's senior pastor. "I am senior pastor," Dr. Hershey said, "because someone has to be the final authority, but Dexnis is definitely not the junior pastor. This is an effort to set up a sort of staff ministry for the congregation. He is a pastor of the church, just as I am."

The two pastors share preaching responsibility as well as the task of performing official acts. "When someone calls for a pastor, we want him to learn to accept whichever pastor responds," Dr. Hershey said.

NEW YORK CITY . . .

A native of Philadelphia, Mr. Dexnis, 48, has held pastorates in that city and at Bethlehem and Wilkes-Barre, Pa. For two years he was assistant at Messiah Church, Philadelphia, where Dr. Ross Stover is pastor. Charged with the evangelistic work in that city's largest church, he gained rich experience for the work that was to follow on a national level.

From 1947-52 he was associate director of evangelism for the ULCA Board of Social Missions and assistant director on the Lutheran Commission on Evangelism.

Welfare Council Elects Officers

THE REV. WILLIAM R. WEBER, pastor of Our Saviour's Church, Missouri Synod, Manhasset, L. I., was elected to a one-year term as president of New York's Lutheran Welfare Council, Feb. 17. He succeeds the Rev. Leonard R. Klemann, pastor of Grace Church, ULCA, Forest Hills, who had served three terms.

New vice president is Robert M. Nervig, pastor of Our Saviour's Church, TALC, Staten Island. Re-elected were secretary, Walter C. Daib, pastor of St. Jacobus' Church, Mo., Woodside, Queens; and treasurer, Henry K. Hall, ULCA layman of Christ Church, Manhattan.

NEWEST ULCA PASTOR in Manhattan is George Howard Brand, who was ordained Jan. 15 in Advent Church, where he will serve as assistant pastor under John G. Gensel.

BACK IN THE CITY after an absence of four years is Dr. Ambrose Hering of Philadelphia. He returned in early January to serve as interim-director of the Wartburg Orphan Farm School in Mt. Vernon. He will hold the post until a permanent replacement can be found for Pastor John H. Frenssen, who resigned last autumn after almost 19 years as resident director.

Dr. Hering is remembered as one of the organizers of the Lutheran Welfare Council, and its executive director until retirement four years ago.

President Leonard R. Klemann (left) gree Dr. Karl H. Hertz, of Wittenberg Universi while New York's Department of Welfare Co missioner, James R. Dumpson, looks on, at thi Annual Lutheran Welfare Council Forum, he last February 9 in Riverside Church, New Yo

NEW ENGLAND

Merger to Be Discussed At Bridgeport Conference

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Dr. Thorsten G tafson, president of the New York Conf ence, Augustana Church, will address meeting on the pending Lutheran Chur in America merger, on April 24 in H Trinity Church, Bridgeport.

All members of the seven NLC church in the Bridgeport area—Augustana, AE and ULCA—will be invited. Dr. Gustafs is one of the six men on the commit arranging for the constituting conventi of LCA in 1962.

Conference to Meet April 17

NEW ENGLAND CONFERENCE of the ULC will hold its spring convention April 17 Grace Church, Hartford, the Rev. Freder

lared entrance to nave distinguishes plan for new Concordia Church, Manchester, Connecticut

. Teichmann, pastor. A presentation on Men for the Ministry" will be made by the ev. Charles D. Moser, of Merrick, N. Y., airman of the New York and New Eng- nd Synod committee on education for the inistry.

CONSTRUCTION is underway for the new Concordia Church in Manchester, Conn. The nave will seat 400. An attached educational unit will contain classrooms and social facilities. The project will represent a $500,000 investment when completed. The Rev. Paul C. Kaiser is pastor.

THE REV. OTTO PLAGEMANN was elected

American Leprosy Missions

financial instrument of Protestantism in a Christ-centered ministry to victims of leprosy works through missionary personnel of 50 mission boards and cooperative groups provides medical, material, social and spiritual help to more than 100,000 patients in 268 treatment centers in 27 countries

American Leprosy Missions is a related agency of both the National Council of the Churches of Christ in the U.S.A. and the National Association of Evangelicals

(14)

American Leprosy Missions, Inc.
297 Park Avenue South, New York 10, New York

☐ I enclose My gift of $..... for victims of leprosy
☐ Please send me information on your Gift Annuity Plan
☐ Please send me your free literature

Name .....

Street .....

City ..... Zone..... State.....

NEW ENGLAND . . .
pastor emeritus upon his resignation as pastor of St. John's Church, New Britain, Conn. The Rev. Eric Brandt, associate pastor, was elected senior pastor effective May 1, and an assistant will be called.

Church Emphasizes Evangelism

FIRST CHURCH, Rockville, Conn., is emphasizing evangelism in 1961, the 95th anniversary of its founding, under direction of Dr. David Jaxheimer, pastor.

Cottage meetings were held in 19 homes, a telephone web was organized in 30 districts, and lists of families were distributed among visitors. Congregational officers held a meeting Jan. 26.

NEW NURSING WING at the Lutheran Home for the Aged in Southbury, Conn., is under construction. The 30-bed addi will cost $274,000.

Cornerstone may be laid at the an Southbury Festival in June. The ho board of directors reported receipts $66,419 in cash on the campaign goa $198,000.

CONNECTICUT STATE LUTHER LEAGUE rallies Feb. 19 in Stratford, New Bri and Southington.

Hawaii Pastor Honored

HONOLULU, HAWAII—The Rev. E. C Vosseler, pastor of St. John's Luthe Church of Kailua, was one of ten outsta ing young men in Hawaii to receive Jaycee Distinguished Service Award, g annually to those men between 21 and who have contributed most to commu betterment. The awards are made by Junior Chamber of Commerce.

Pastor Vosseler, 34, was cited for work in building church membership for obtaining a new church for the pa which worshiped at Kailua School whe was organized five years ago.

He is president of the Kailua Ministe Association and the Hawaii Conference United Lutheran Churches (Southw Pacific Synod). He is also chairman of board of managers of the Windward YM member of the Metropolitan YMCA bo member of the Mental Health Associati legislative committee, and chaplain with Hawaii Army National Guard Reserve.

Service to Suburbanites Urge

KANSAS CITY, MO.—A plea to take health and welfare services to suburban was heard by the Lutheran Hospital A ciation at its annual meeting here.

R. N. Bergendoff, senior member o consulting firm for city planning, said t LHA, which represents 140 Lutheran H pitals, must "meet the needs of people wh ever they are found."

G. O. Lindgren, administrator of Trit Lutheran Hospital here, was installed president of the organization.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
8:00, 9:30 and 11 A.M.

Visit St. Paul's
The Downtown Church in
DENVER, COLO.
16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor

CHRIST THE KING
LUTHERAN CHURCH
IN THE LOOP
327 S. La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

Congregation of 137 with 100 visitors at organization of Nativity Church in Derby, Colorado

OCKY MOUNTAIN

Nativity Mission Organized as Congregation in Derby

By OLIVER F. WEAVER

DENVER—Nativity Church, Derby, Colo., as officially organized as a congregation n Feb. 12, with 77 charter members and 0 children.

The mission was developed by the Rev. onald Ciesielski, who began work last May the suburban area northeast of Denver. ervices are being held in a Grange hall. church site and a parsonage have been btained.

More than 100 members of other churches the area attended the organization serv- e. Dr. Leeland C. Soker, Rocky Moun- in Synod president, preached. Also taking art were Dr. Oliver F. Weaver and the Rev. larvin Langeland.

A special feature was the presentation a check for $2,000 to the new congre- ation from Missions Ten, a project of nod laymen who pledge $10 each to every w mission.

New Congregation in April

ANOTHER MISSION, St. Stephen's in North- enn, north of Denver, will be organized April. The Rev. Robert Beard is the veloper.

Five new mission fields will be entered this spring. They are at West Wheatridge, Colo.; Hobbs, Carlsbad, Artesia and East Albuquerque, New Mexico.

available for FREE booking

THE LITTLE "O" With No Place to Go

Color filmstrip with 33 1/3 rpm record

It's the story of the Board of Publication . . . its facilities, its functions, the people who make the wheels turn . . . told in an interesting and informative way. Here is a means of letting your church group know what one of the vital arms of the United Lutheran Church in America is doing.

- For FREE Booking give date of showing, write or phone your nearest Lutheran Church Supply Store

See page 47 for address

Excellent for Church School Classes, ULCW and ULCM groups, Luther Leagues.

ROCKY MOUNTAIN . . .

ROCKY MOUNTAIN SYNOD will be observing its 70th anniversary at the convention in St. Paul's Church, El Paso, Tex., April 24-27. The host church is also celebrating its 50th anniversary.

Representing ULCA at the convention will be Dr. Charles B. Foelsch, president of Pacific Seminary.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

Help your seminary on the mission frontier! Friends—East and North and South are invited to send money for our new Chapel Fund. Gifts are tax-deductible. This seminary is being used strongly in the winning of the West for Jesus Christ!

A new undergraduate ministry class enters here on September 4, 1961. Catalog. Information.

THIEL COLLEGE ANNUITIES ARE INVESTMENTS IN YOUTH

A Thiel College annuity or life income contract is a sound investment which offers an opportunity to serve Christian Higher Education and provides for your security as well. Contracts may be made directly with the College or with the United Lutheran Church Foundation, designating Thiel as recipient.

Address inquiries to:

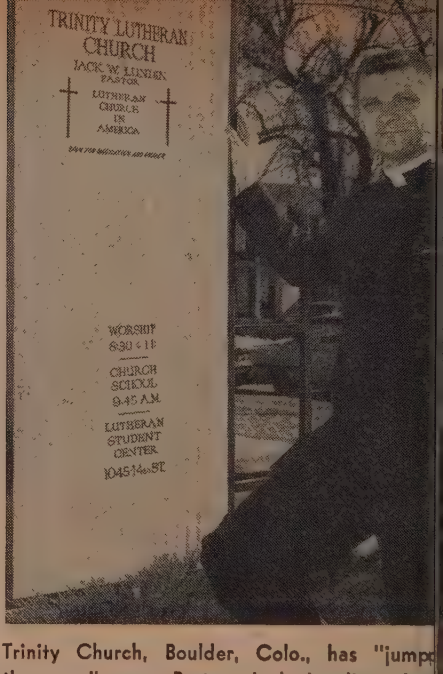
The President, Thiel College
Greenville, Pa.

now is the time to order:

"Amos," 50 frame, color filmstrip, for use on April 9, Intermediate, Christian Growth Series. (VSR22) $5.50

Write for Audio-Visual correlation list, giving suggestions for other Sunday school departments.

LUTHERAN CHURCH SUPPLY STORES
(United Lutheran Publication House)
order from your nearest branch



Trinity Church, Boulder, Colo., has "jump the gun," says Pastor Jack Lundin, abo Church now lists itself on new sign as part soon-to-be-merged Lutheran Church in Ameri

Dr. John F. Futchs, pastor of St. Paul received new members and installed fi officers and teachers at an anniversary se ice in January, and President Soker preache

CARL YOUNGMAN, of Holy Cross Churc Wheatridge, is new president of the syn Luther League. About 320 attended the co vention in St. Luke's Church, Albuquerqu The Rev. George Housewright was speaker.

EPIPHANY CHURCH, Denver, has purchas a large house next to its property for u in expanding the congregation's ministry the community. It will be used for assemb and classes, and contains apartments for t custodian and parish worker. The Re John H. Gerberding is pastor.

MOST CONGREGATIONS of the synod carri out a three-day evangelism visitation pr gram, Feb. 5-7. Spearheaded by the Re Titus Scholl, of Albuquerque, it gave inspi tion and instruction to church members f visits to prospective and inactive membe

One congregation reported 30 signed up or pastor's classes. Some found that inctive members were harder to interest than ew prospects.

CHRIST CHURCH, Cheyenne, Wyo., is about o let the contract for its new building, after ong delay. Ground breaking is expected n early spring.

DISTRICT SEMINARS are planned in three reas this month for discussion of practical etails of the merger. President N. Everett ledeen, of the Augustana West Central istrict, and President Soker, of Rocky Mountain Synod, will attend each meeting. Central District will meet at Messiah hurch, Denver, March 19. South District ill meet at St. Paul's Church, Albuquerque, larch 20. The North District meeting will e at St. Paul's, Cheyenne, March 21.

Wood carving above altar at Reformation Church, Columbia, S. C., honors Dr. Wynne C. Boliek, the organizer and first pastor

Lutheran
CHURCH SUPPLY STORES

(United Lutheran Publication House)

2900 Queen Lane, Philadelphia 29, Pa.

22 W. Madison St. Chicago 2, Ill.
610 Wood St. Pittsburgh 22, Pa.

1233 Hampton St. Columbia 1, S. C.
805 Locust St. Des Moines 9, Iowa

3103 W. Sixth St. Los Angeles 5, Calif.
31 E. North Ave. Baltimore 2, Md.

32 N. Second St. Harrisburg, Pa.
237 King St. W. Kitchener, Ont., Canada

115 S. 13th St. Philadelphia 7, Pa.
17 Park Place New York 7, N. Y.

1317 S. 16th St. Milwaukee 4, Wis.
219 W. Sixth St. Austin 61, Texas

11 Arzuaga St. Rio Piedras, P. R.

Your denomination's official source for church and church school supplies and articles of Christian significance.

Order from the branch nearest you.

DECEASED

DR. WYNNE C. BOLIEK, 60, died Feb. 16 in Greenville, S. C., after a long illness. He had been pastor of Trinity Church in Greenville since 1954.

He was born in Edinburgh, Va., and grew up in North Carolina. He was a graduate of Lenoir Rhyne College and Southern Seminary, and was ordained in 1926. He received the doctor of divinity degree from Lenoir Rhyne in 1945.

While still a senior in the seminary, he organized Reformation Church in Columbia, S. C. During his 28 years as pastor, the congregation grew from a membership of 87 to more than 1,000.

Dr. Boliek served on the ULCA Board

DECEASED . . .

of Social Missions 1938-1950, and on the ULCA Executive Board 1950-1958. He was elected at the Dayton convention to the Board of American Missions. He was also serving his second two-year term as a ULCA representative to the National Lutheran Council.

He was a delegate in 1957 to the Lutheran World Federation Assembly in Minneapolis. He also attended the 1952 Assembly at Hannover, Germany, as an alternate delegate. In 1950 he served as a member of the Directing Committee of 16 for the Christian Higher Education Year appeal. He had served since 1936 as the South Carolina Synod correspondent to *The Lutheran.*

Since 1928 he participated in numerous preaching missions throughout the church, and served as official representative of the ULCA to synodical conventions. He was chairman of the stewardship committee of the South Carolina Synod from 1950 to 1954.

Surviving him are his wife, the former Pauline Cauble; four children, Mrs. Frances Edge, of Rock Hill, S. C.; Mrs. Bet Greene, of Atlanta, Ga.; the Rev. Paulw L. Boliek, Charleston, S. C., and Luth Boliek, of Greenville.

Funeral service was conducted Feb. in Trinity Church by Dr. Karl W. Kinar president of the South Carolina Synod.

THE REV. CARL S. GLADFELTE 70, died Feb. 7 in Vandalia, Ohio, whe he lived since retirement in 1957.

Born in Springfield, Ohio, he was gra uated from Wittenberg College and Xen (United Presbyterian) Seminary. He serv as a United Presbyterian pastor in Ne York from 1916 until 1942, when he w ordained by the Synod of Ohio. He serv the Vandalia parish; Mt. Hope, Shiloh, a Zion (Wakefield), Greenville, until retir ment.

Surviving are his wife, Susan Anders Gladfelter; three daughters, Mrs. Mary A gustus, Springfield; Mrs. Janet Missbau Sherman, Tex.; and Mrs. Dorothy Birchfie Vandalia; nine grandchildren and one gre grandchild.

Funeral service was conducted Feb. 10 St. John's Church, Vandalia, by Pastor Ro ert Barkley and Dr. Herbert W. Veler, pre dent of the Ohio Synod. Burial was Yellow Springs.

MRS. NAOMI GRACE SLIFER GUS 61, wife of the Rev. Walter D. Guss, past of Zion Church, Newville, Pa., died Feb. She was chairman of the United Luther Church Women of the Central Pennsylvar Synod, and past president of the ULCW the West Penn Conference.

Mrs. Guss was born in Clearville, P in a parsonage family. She was graduat from Gettysburg College in 1924, and taug school for a number of years. She serv with her husband in pastorates at Delawa Gardens, N. J.; McSherrystown, Chest Springs, Sipesville, Greensburg, and Ne ville, Pa.

Surviving are her husband; two daughte Mrs. William H. Snyder, of Boswell, a Miss Evelyn Grace Guss, of Pittsburgh; son, William J., of Apollo, Pa.; a broth

BRONZE PLAQUES

• MEMORIALS • HONOR ROLLS
CHURCH TABLETS • TESTIMONIALS

Special service to help you secure the desired plaque—at lowest cost.

Write for Free Catalog A103
For Medals and Trophies Catalog B103

INTERNATIONAL BRONZE TABLET Co. Inc.
150 West 22nd St., New York 11, N.Y.

VESTMENTS

CLERGY CHOIR

Quality materials and precise craftsmanship in our own tailoring shop make our Cassocks, Surplices and Cottas outstanding.

For FREE catalog 113E giving information on Vestments, Paraments, Church Furniture, Altar Brass, Communion Ware, write to Dept. L

ECCLESIASTICAL ARTS
2900 QUEEN LANE
PHILADELPHIA 29, PA.

e Rev. Luther W. Slifer, D.D., of Gettys-rg; two sisters, Miss Mary Slifer and ss Martha Slifer, of St. Thomas, Pa., d three grandchildren.

Funeral service was conducted Feb. 11 Zion Church, Newville, by Dr. Dwight Putman, Central Pennsylvania Synod sident, and Dr. Clarence A. Neal, of ambersburg. Burial was in Evergreen metery, Gettysburg.

MRS. JENNIE WEISER SEIBERLING, died Feb. 9 at the Old People's Home, ienople, Pa. She was the widow of Dr. lliam J. Seiberling, who died in 1937. had served pastorates in Mulberry, Ind.; mestead and Scottdale, Pa. Mrs. Seiber-; was a native of Allentown, Pa.

Surviving her are four daughters, Ruth Miriam, of Pittsburgh; Mrs. James ey, of Erie, and Mrs. Paul E. Daugherty, Glenshaw, Pa.; two sons, the Rev. Philip Seiberling, superintendent of the Lu-an Children's Home at Zelienople, and derick D. Seiberling, of Houston, Tex.; seven grandchildren.

Funeral service was conducted Feb. 11 First Lutheran Church, Pittsburgh, by Harold Albert, and Feb. 12 at St. Paul's urch, Seiberlingsville, Pa., by the Rev. nard H. Schaeffer. Interment was in St. l's Cemetery.

THE REV. LYNN J. W. WILFRID, 38, Dec. 20 at theVeterans Administration pital, East Orange, N. J.

orn in Mt. Jewett, Pa., he was a grad- of Hartwick College and Gettysburg inary, and was ordained in 1950 by New York Synod. He served St. Luke's rch, Dunellen, N. J., until 1953. He nized Trinity Church, New Smyrna h, Fla., in 1954, and in 1957 organized Stephen's Church in Tallahassee. From until his retirement because of ill h in 1959, he was developing a con-ation in the Jacksonville area.

rviving are his wife, Jean, and a son, my; and his mother, Mrs. Hannah Wil- of Cranford, N. J.

Funeral service was conducted Dec. 23 at Calvary Church, Cranford, by the Rev. Arnold J. Dahlquist and the Rev. Harry O. Lysgaard.

THE REV. WILHELM OTTO ZAHLIS, 80, died in Hays, Kansas, Feb. 10. A native of Latvia, he came to America as a young man, and received his theological education at Hamma Divinity School. Later he earned a master of sacred theology degree at Chicago Seminary.

He was ordained in 1906 by the German Nebraska Synod. He served pastorates in Chadwick, Ill.; Rocky Ford, Colo.; Hastings, Neb.; Walsh, Ill.; Regina, Sask., Canada.; Sanger, Calif., and Wakeeney, Kan. Retiring in 1948, he moved to Ellis, Kan., serving as interim supply pastor for several congregations.

He is survived by his wife, the former Krimhild Grossberg; three sons, John, of Fresno, Calif.; Michael, of Los Angeles, Calif., and Paul, of Ellis; two daughters, Maria FitzGibbon, of San Francisco, and Martha Mai, of Ellis; a sister, Miss Auguste Zahlis, of Kenosha, Wis.; nine grandchildren and one great-grandchild.

Funeral service was conducted Feb. 14 in Christ Church, Ellis, by the Rev. J. F. Shirck, the Rev. Edwin Hirsch and the Rev. Max Geissler. Interment was in Mt. Hope Cemetery, Ellis.

LUTHERAN HERITAGE TOURS

44 or 24 days in Europe visiting historical and contemporary Lutheran points of interest. $1,775 and $1,198. Also Tours to Reformation areas in Europe * The Middle East * Around the World * Latin America. Lutheran Foreign Tours, Horseheads, New York.

AGENTS WANTED

Run a Spare-time Greeting Card and Gift Shop at home. Show friends samples of our wonderful new 1961 All-Occasion Greeting Cards and Gifts. Take their orders and earn up to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 42, Ferndale, Michigan.

IN CONCLUSION . . . . . .

I KNEW a woman well past 90 who lived in a little house by herself. She was fiercely insistent on living alone and seemed cheerful and content.

It isn't often that persons of that age have the strength of mind and body to manage for themselves. Numerous people who are much younger—merely in their 70s and 80s—need help in securing suitable living quarters, and sometimes nursing care.

There's going to be a tidal wave of this need. In the U.S. there are 16 million people above age 65, and each year the number greatly increases. The medical sciences are enabling people to live longer.

The churches have customarily dealt with emergency cases among old people, providing homes for some who can't help themselves. But the financial problem won't be the biggest one in the new situation. With social security and pension plans, many who reach retirement age have built up modest resources. Usually they prefer to make their own plans rather than somehow fit into the background in their children's homes.

A BIG CROP of new residences for old people is coming along, many of them self-supporting. People invest their savings in what are really co-op apartments, and then pay a monthly sum for living expenses. Churches are venturing into providing this sort of thing. A group of Minneapolis congregations is now raising $800,000 for a project called "Martin Luther Manor." Judging by the energy and good sense of the people promoting it, I am sure it will succeed.

We have a problem in *The Lutheran*, though, when we receive news about such homes being opened under chu sponsorship. Readers of this maga are immediately interested, write for details, and some invest their saving becoming part of one of these new re ment communities. Before we publi any such project we should know l well planned it is, and whether the gr sponsoring it will be able to provide years from now the care that is b promised.

Much will have to be learned by and error along this new frontier. I a direction, though, in which the chu ought to move. A century ago the chu was establishing orphanages and hosp which have contributed enormously meeting human needs through all t years. Today we have a new opportu

EVEN IF the churches aren't a big tor in constructing and financing the tirement homes of the future, the ch is under obligation to care about the ple who live in them. There is a g number of the elderly whom al everybody has forgotten.

Pastors can't do all this visiting of old people. When I think back on own parish days, and add some i to the frightening list of things I did do which I ought to have done, I let self off by asking, how could I have more than I did? The answer is in e ing other people to do some of it.

Now that our women don't sell anymore to make money for the chu they should visit the shut-in, the lo Once-a-week visits to old people c be on every parish schedule. Then urgent need for housing or health is evident, the church's social mi experts can be called. —ELSON RU

Me, Uninsurable?

Yes, it could happen to you . . .

Misfortune could take away your insurability overnight. Last year more than a quarter of a million Americans found they couldn't buy life insurance when they needed it most. But now Lutheran Mutual brings to forward-looking people the Guaranteed Purchase Option -- a life insurance plan that protects your privilege to purchase additional insurance in the years ahead -- no matter what happens to your health -- without ever seeing a doctor.

For complete information about our Guaranteed Purchase Option, contact your nearest Lutheran Mutual representative or write directly to the Home Office. Guarantee your right to purchase more insurance at standard rates -- even though you become uninsurable.

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

. . . *Organists*

choir directors

read articles by

E. Power Biggs
Edwin Liemohn
L. David Miller
Frederick Snell
Frank Pooler
Walter Buszin

and many others in

JOURNAL OF

church music

The most distinguished artists, composers, and authorities in the field of church music are joined by people working with small parishes in contributing articles to this unusual and specialized magazine. Dedicated to assisting those responsible for the music of worship, each issue carries reviews of music and music literature, in addition to reproductions of anthems of easy to medium difficulty.

50c per copy: 1 year subscription $3.50 (11 Issues)

Do it today! Write for your subscription to

JOURNAL of CHURCH MUSIC
2900 Queen Lane
Philadelphia 29, Penna.

. . . *Organists*

choir directors

read articles by

E. Power Biggs
Edwin Liemohn
L. David Miller
Frederick Snell
Frank Pooler
Walter Buszin

and many others in

JOURNAL OF

church music

The most distinguished artists, composers, and authorities in the field of church music are joined by people working with small parishes in contributing articles to this unusual and specialized magazine. Dedicated to assisting those responsible for the music of worship, each issue carries reviews of music and music literature, in addition to reproductions of anthems of easy to medium difficulty.

50c per copy: 1 year subscription $3.50 (11 Issues)

Do it today! Write for your subscription to

JOURNAL of CHURCH MUSIC
2900 Queen Lane
Philadelphia 29, Penna.